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The Missionary survey

THE MISSIONARY SURVEY

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Keep the Good Work Going.

Our fears about the sudden and mysterious decease of *seven thousand* Survey subscribers seem to have been "greatly exaggerated," as Mark Twain said, for an encouraging lot of them seem to have been suffering only from "suspended animation."

Our April mail brought quite a lot of them to life and we re-enrolled 2,193 of our old friends on the Survey mailing list and entered 2,261 new subscribers at the same time.

We welcome these new members to the large and steadily growing family of Survey readers. We know our women don't like figures, but we cannot show the progress of the Survey campaign by any other method. Just glance at this table, which shows how we are growing:

Copies	**printed**	**for**	**March**	**28,750**
"	"	"	**April**	**29,250**
"	"	"	**May**	**30,500**
"	"	"	**June**	**31,500**

We thought we had a large faith when we greatly increased our printing order for May, but the issue didn't "last out" and a lot of our new subscribers will have to wait for the June number for their first copy. We are very sorry for anyone to miss an issue of as good a magazine as the Survey, but it can't be helped this time. Again we thank our agents and friends for their splendid co-operation and we close as we began—

KEEP THE GOOD WORK GOING!

Gratefully yours,

THE MISSIONARY SURVEY.

ON OUR HONOR ROLL THIS MONTH

Albemarle, N. C.
Bishopville, S. C.
Black Mountain, N. C.
Brookneal, Va.
Brevard, N. C.
Carrollton, Miss.
Charleston, S. C.
Clarksville, Ga.
Clemson College, S. C. (Fort Hill).
Cotulla, Tex.
DeQueen, Ark.
Eagle Lake, Tex.
El Dorado, Ark.
Eminence, Ky.
Fitzgerald, Ga.
Gerrardstown, W. Va.
Goldsboro, N. C.
Junction City, Ark.
Lewisville, Ark.
Long Beach, Miss.
Maxton, N. C.
Nashville, Ark.
New Orleans (St. Charles Ave.).
Newton, Miss.
New Willard, Tex.
Texarkana, Ark.
St. Petersburg, Fla.
Stamps, Ark.
Womble, Ark.

Ouachita Presbyterial

Page of Prayer

"As thy days so shall thy strength ever be"

God hath not promised
Skies ever blue,
Flower-strewn pathways
Always for you.
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.
But He hath promised
Strength from above,
Unfailing sympathy,
Undying love."

WE THANK THEE:

For the Student Loan Fund and the help it is giving to our young men and women. (Page 422.)

For the "Light on the Hill" at Levi. (Page 433.)

For Brady's teachers and all the other consecrated teachers in our Mountain Mission Schools. (Page 449.)

For the great progress made in recent years in medical education in our foreign field. (Page 455.)

For the safe return of Dr. and Mrs. Patterson to China. (Page 465.)

For the Teacher Training Class, Austin Mexican Church. (Page 447.)

WE PRAY THEE:

That America may awaken to the needs of her children. (Page 409.)

That the missionary cook may be found for Stuart Robinson. (Page 435.)

That our faith may be as a little child's. (Page 451.)

That the new Christians in foreign lands may remain firm in their stand for Christ. (Page 462.)

That the "pure gospel of Jesus Christ" may be speedily preached to the ignorant and superstitious Brazilians. (Page 472.)

That necessary dormitories and furnishings may be provided in our Mountain Mission Schools so that the scholars will not have to "scrooge." (Page 435.)

VATICAN AND Y. M. C. A.

The Vatican decree against the Young Men's Christian Association, asking the bishops of the Catholic Church to "watch an organization which, professing absolute freedom of thought in religious matters, instils indifferentism and apostasy to the (Roman) Catholic religion in the minds of its adherents," has called forth strong denial that the Association seeks to apostasize any man from his religious belief. It has been doubted in some Catholic quarters that the Pope specifically mentioned the Y. M. C. A., but cable dispatches confirm the fact. This decree shows that the Pope is not reckoning with the spirit of true Christianity, and will react against the Vatican and its hold on the obedience of liberally-minded Catholic laymen in America.

Evidence is not lacking that when the Y. M. C. A. was under criticism at the close of the war members of the Knights of Columbus, acting under clerical authority, had undertaken a systematic campaign to discredit the efficiency of the Y. M. C. A. in its war work. The recently reported order from the Pope is an extension of the same spirit of intolerance.—*Missionary Review of World.*

NEW ZIONIST ORPHANAGE.

The Zionist Commission has established in Jerusalem a home for orphan children under two years of age. It is operated as a center for the education of mothers and girls and for the care of children. The plan includes branches throughout Palestine where there are 4,500 Hebrew war orphans, of whom 1,000 are in orphanages or in homes.—*Ex.*

CHURCH AT BIRTH OF CONFUCIUS.

An interesting item of news is to the effect that a church is being built by American Methodists in the city of Kufu, Shantung, the birthplace of Confucius.

WORLD

The tremendous opportunity of the church will be realized when it is remembered that to this sacred city tens of thousand of Chinese go annually upon pilgrimages. —*Ex.*

THE FATE OF HINDU TEMPLES.

The Wesleyan Methodist Missionary Society has issued its 106th annual report under the fascinating title, "New Idyls of the King." The report contains two striking incidents, the first referring to the consecration of a Hindu temple to the Christian faith. "In Katnur in the Palladam Taluk the whole village has renounced its idols and received the Christian faith. The temple, together with all the paraphernalia of Hindu worship, has been handed over to the mission, and the people, notwithstanding considerable persecution and loss, are most enthusiastic about the new faith."

The other describes the work of some Hindu iconoclasts. In Kommanur it was decided to make a clean sweep of idolatry: A procession went singing around the village and when they reached the place where foundations of an idol temple had been laid prayer was offered, after which one of the most influential of the headmen with a crowbar began to demolish the shrine, the younger men working with a will as soon as he gave the lead. It was impossible to complete the work in one day. So they contented themselves with demolishing the most significant part of the shrine. Then the crowd moved on to the other temple, which was fully built. Again the headman led the way and the young men did the work after him. All signs and symbols of idolatry were defaced and a significant portion of the building was thrown down.

NOTES

Since then both buildings have been razed to the ground.—*Dnyanodaya.*

SOME BIBLE STATISTICS.

Up to the end of 1919, the word of God has been printed in 713 languages and dialects, counting complete single books of the Bible. The whole Bible has been printed in 159 languages, the New Testament in 138 more. The three largest producers and distributors are the British and Foreign Bible Society, the National Bible Society of Scotland and the American Bible Society. The year 1919 was a lean year, but its figures are tabulated below:

	Bibles.	Issues Total
A. B. S.	354,387	3,752,309
B. F. B. S.	692,594	8,746,963
N. B. S. S.	34,515	2,154,192
	1,081,496	14,653,464

While no complete figures are obtainable it is no exaggeration to say that since the art of printing became general, no fewer than 600,000,000 copies of the Bible, in whole or in part, have been printed and circulated.—*Ex.*

NATIVE RACES AND LIQUOR TRAFFIC.

It may be reserved for Liberia to demonstrate to the African Continent what a dry republic can achieve. The new president has declared that "no consideration of the alleged advantages occurring to the public revenue from the importation or local manufacture of alcoholic liquors ought to weigh anything, in view of the great evil which has been in the past, and is still being inflicted upon our country by their use." With the advent of an enlightened and liberating policy, together with the guidance of such an able president, it is to be hoped that the liquor traffic in Liberia will soon be a thing of the past.

The action of the Dutch Reformed Church in May, 1919, when they pronounced in favor of complete prohibition with regard to the production, importation, and traffic in alcoholic liquors is a marked feature of the fight now taking place in South Africa against the proposals to increase facilities for obtaining liquor by colored and native populations. —*Life of Faith.*

THE GOSPEL BY CARAVAN.

Two young Canadian women toured the province of Saskatchewan and Alberta last summer in a motor caravan, which was equipped with mattresses, cooking stove, tent, etc. They went 3,000 miles, visiting towns and going out to far off day schools on the prairie. Fourteen districts and ten Sunday schools were visited and demonstration classes held, also pictures and books given to teachers and children. Five Sunday schools were started in districts where there were no Sunday schools. As there is no Scripture teaching in the day schools in the two provinces, the children seemed to know nothing about the Life of Christ, and could not say the Lord's Prayer.

Sixty children, who lived far away on the prairie, joined the Sunday school by post. They will have lessons sent to them for each Sunday, which they will answer and have corrected. Twelve prairie day schools were visited, and Scripture lessons were given. Many Bible picture talks were arranged around the caravan, to which children belonging to all denominations came. It is hoped that a similar plan may be tried in some of our western districts.—*Missionary Review of World.*

EDITORIAL

RUNNING THE BLOCKADE WITH BIBLES.

AN EXTREMELY interesting letter has just been found in an old scrap-book by Miss Graeme, who has charge of the mailing list of *Onward* in the Publication office at Richmond, and it is connected with such a stirring and useful period of the life of the Committee of Publication, that we publish the letter in full.

The Publication Committee was established by the First General Assembly of our Church at its meeting in Augusta, Ga., in December, 1861, and the agency was located at Richmond, then the headquarters of the Confederate States. The first duty the Committee faced was to furnish reading matter to the Confederate soldiers and a "Hymn Book for Soldiers" was one of the first publications issued. A paper was issued as often as it was possible to find paper, called "The Soldier's Visitor," and the records show it was widely distributed and greatly appreciated by the soldiers. The progress of the war was marked by frequent seasons of religious revivals in the Confederate armies, and a devout and reverent spirit marked the life of the fighting forces as might have been expected when they were led by such princely Christians as Robert E. Lee and Stonewall Jackson.

There was a great demand for Bibles and Testaments for the soldiers and none were available, due to the stringent blockade maintained against sending supplies of any sort into Southern territory. Dr. Moses D. Hoge was pastor at the Second Presbyterian Church and chairman of the Publication Committee, and was tireless in his efforts to minister to the Southern soldiers. He determined to risk the hazard of capture and imprisonment in an effort to secure some Bibles for the boys in the trenches, and in December, 1862, he made a daring and successful effort to run the blockade which was being enforced along the Southern coast by Federal gunboats. He slipped out of Charleston, S. C., after writing back to Richmond friends: "The perils of the attempt are greater than I had imagined. The captain has orders never to surrender the vessel, and in case he is so hemmed in as to be unable to escape, to scuttle or burn her, and then the passengers and crew will have to take the boats and get ashore the best they can." The gunboats on guard at Charleston were avoided and a run was made to Nassau where a group of refugees hired a small twenty ton schooner manned by negroes to take them to Havanna. The letter published below describes the experience of the party on the way to Havanna and their stop at the capital city. It throws a vivid light on the spirit of the Church leaders of the sixties and shows they were willing to risk life itself to minister to the needs of their fellowmen. The letter follows:

LETTER FROM REV. DR. HOGE.

HAVANNA, *Jan.* 5, 1863.

Rev. and Dear Brother:

I do not know that I have anything especially worthy of the attention of the readers of the *Central*, and therefore I address my letter to you, giving you the option of taking it all to yourself, or of publishing any part of it that you think might be interesting to others.

My letters from Nassau have informed you of our success in running the blockade. There were eight gentlemen in our party, all anxious to get to Europe as soon as practicable, and we accordingly chartered a small schooner (not as large

as some of the oyster boats I have seen in the docks at Richmond), to convey us to Cuba—miles distant. We got on board about sundown, on the 31st of December, expecting to sail immediately, but we found the captain and mate missing. These two worthies, as well as the other four members of the crew were all negroes, free of course, and said to be expert seamen, as they had spent their lives in the perilous profession of *wreckers*. When the captain came on board we induced him to go ashore, and find the mate, and in about an hour he returned with him. Then the steward wanted to go ashore, but the captain objected and refused to let him have the boat. A violent quarrel then commenced, the whole crew joining in with a perfect battle of discordant sounds such as only West India negroes can execute. The presence and remonstrance of eight white passengers had no effect in arresting this very unpleasant altercation, in the midst of which the steward jumped overboard and swam ashore—the schooner being anchored in the harbor about a hundred yards from the quay. The captain threw a block of wood at his head before he had swam three lengths from the schooner, but fortunately, or unfortunately missing him, he made his escape in safety. This scene was somewhat discouraging, as it showed that there was no discipline on board, and we hesitated to trust ourselves on such a frail craft with such a crew, for so long a voyage. But we were impatient to get on, and concluded to run all risks. It was about 10 o'clock at night when we weighed anchor and tacked out of the Nassau harbor with a head wind.

The morning of the first day of the New Year found us on a rough sea, in the narrow dirty cabin of a small schooner, without even straw in our bunks to lie on; weary and sore from rolling from side to side all night: but as the day advanced the sun came out, and best of all, the wind shifted and blew steadily in our favor for the remainder of the voyage. In our company of eight passengers three nations were represented, and several churches, but all agreed to meet in our cabin at sundown for a short devotional exercise, which I conducted, reading the 145th Psalm and then offering prayer, in which we committed ourselves, and all dear to us, to the care and keeping of God for the year upon which we had entered, entreating His presence to go with us, in sunshine and in storm, through the whole voyage of life, and at last to bring us all into the haven of eternal rest.

On Friday, the 2nd inst., we had occasion to admire the skill of our captain in bringing us, without chart or any nautical instruments on board for taking observations, by several islands, reefs and the lighthouse of what is called the "Double Head Shot," almost at the time he said he would at the mouth of the Havanna harbor. Our short stay here enabled us to observe some of the customs of the people and on Sunday morning we attended service at the largest and oldest cathedral of the city. These cathedrals have no pews in them, and the gentlemen stand or kneel, while the ladies sit on straw mats, or kneel during the whole service.

In the afternoon there was a grand military review on the Plaza in front of our hotel. Thousands of people collected to see it, many of them several hours before the troops came on the grounds, some getting up in trees, and others on the balconies and roofs overlooking the Plaza. There are about 30,000 regular soldiers on the islands, exclusive of the volunteers. The appearance which every regiment presented, completely and handsomely uniformed, was in striking contrast to what I had so long seen at home among our brave, but often ill-clad soldiers. I could but wish that men fighting in such a cause as ours were only as well equipped as these Cubans. The prettiest uniforms here to my eye were those of several regiments, dressed in white linen jackets and pantaloons—trimmed in red. These were as smooth and clean as water and irons could make them, and there was something refreshing in the sight, on a day when the weather was so oppressive. The whole pageant would have been de-

lightful to me, but for the day upon which it occurred. Sunday, however, is the *fete* day here; the day of parades, bull fights and balls. There was a masquerade ball last night, though I am told it was not one frequented by the better class of citizens.

You will be interested to know the state of public feeling here in reference to our matters at home. The Spanish part of the population is chiefly on the side of the Confederacy—the Creole against us. Since we came here we had a little episode which pleased me very much. Our party of eight was at dinner, we just filling one of the round tables of the dining-room. Next to us was a party of Spanish gentlemen, and next to them another of U. S. naval officers, from one of their ships in port here. The Spaniards knew that we were from the South, and near the close of their dinner, several of them rose, each holding his glass in his hand, when one of them politely bowing to us, gave for a toast, "Success to the Confederacy." This was as gratifying to us as it must have been galling to the Yankees at the adjacent table.

I shall have only time and room in conclusion to say a word as to the mode of life here. Before we get up in the morning a cup of coffee is brought to our rooms which we drink in bed. After dressing we ride, or read and write until 10, when we breakfast on some eight or ten courses —we then make our visits or country excursions until 6:30 P. M., when we dine. Our hotel is one of the best I ever saw, but what I enjoy most is the fruit. Since I commenced this letter, feeling thirsty, I sent a servant (a coolie) with a ten-cent piece to get me some oranges. He returned with *ten* very large and sweet ones, on a silver waiter, which he deposited on my table with a bow. As I ate two of them and remembered how oranges had sold in Richmond for a dollar a piece, how much I wished to share mine with you at home—or that you can get, as I can, a hundred for a dollar—even in the fruit stores where they make a very large profit on what they sell. In the country I suppose I could get four or five hundred for a dollar. There is no glass in the windows of my room, only iron bars. I have to keep the netting down around my bed at night to protect me from mosquitoes. I neglected this the first night, and got severely bitten. Although it is the depth of winter at home, it is so warm here that we have to ride when we go any distance from the hotel. Riding is a pardonable luxury here in which all the people indulge. This evening I expect to visit a coffee plantation about 10 miles from the city, and to-morrow we take the steamer *Conway*, for St. Thomas, where we embark on another and larger, for England. I find persons, even here, who take an interest in the object of my visit. The Confederate Commissioner here, Mr. Helm, thinks the British Consul, who is the agent for the line of steamers to England, will not allow me to pay any passage money when he learns my errand, and Mr. Helm says he will explain to him its character. Thus Providence has favored me, and every day my hope brightens that my mission abroad will be a successful one, and accomplished at a very moderate expense.

Affectionately yours,

M. D. H.

Dr. Hoge succeeded in his perilous mission and enlisted the help of the Earl of Shaftsbury, president of the British Bible Society, who had a grant of 10,000 Bibles, 50,000 Testaments and 250,000 portions of Scripture, to the value of over £1,000 or about $30,000, made for the benefit of the boys in gray.

It was almost as difficult to run the blockade with the freight shipment, but the stock finally reached Richmond and was rapidly distributed to the eager soldiers from the Potomac to the Mississippi.

Among the interesting collection of old publications at the publishing house are two of the Soldier's Hymn Books carried through the war and a copy of the Scripture portion which formed a part of the grant secured by Dr. Hoge.

Without a break the Publication Committee has continued for sixty years the distribution of messages of life in printed form, so splendidly begun by the fathers in 1861.

MOUNTAIN WORK AND MISSION SCHOOLS.

REV. S. L. HARRIS.

THE largest single class of needy souls, segregated in one section of our country, are the people occupying the region known as the Appalachian Mountains. Their isolated situation—shut in by well-nigh inaccessible mountain ranges and shut out from the world's activities and a participation in the privileges of modern civilization—accounts for the fact that they have been passed by in the onward march of humanity; but it is difficult to understand the related fact of the widespread indifference to their wretched circumstances and submerged life. No State government has provided the funds for their education, and their extreme poverty removes them from its privileges. Their nearness to us deprives their case of romance, but our kinship to them should entail upon us a double obligation of "providing for our own," if we are to escape the indictment of having "denied the faith" and being "worse than an infidel."—*Annual Report.*

AMERICA'S CHILDREN.

MOST of us take it for granted that American children go to school, receive a fair education, and, taking it by and large, are so much more fortunate than the children of any other nation that we need not worry about them. But how true is our assumption? At least one-fifth of all American children between 10 and 15 are out of school earning their own living. In one industrial center in Massachusetts, a State that stands high on our educational roll, only one child in ten finishes high school, while 66 out of every hundred leave school for work the moment the compulsory law releases them. This is true, in a greater degree in other States, some of which still have no adequate schooling law, require only a knowledge of English of children leaving school for work, and have a school term of 80 days. The result is that almost one-quarter of our population is illiterate.

In fourteen States this year it is reported that child labor has increased, more children having left school for work than in 1919. Many of them are employed in industries not regulated by the Federal tax on child labor; they may be employed 9, 10 or 11 hours a day; they may be worked on night shifts; they may even work at trades known to be dangerous—and the child in industry is just three times as likely to suffer accident as the adult. Massachusetts, again, is more careful of her children than many States, yet in Massachusetts last year there were 1691 industrial accidents to children under 16, ten of which were fatal and 62 of which resulted in permanent partial disability to the child.

Is all this a square deal for American children?

"Every child without an education to-day," says Owen R. Lovejoy, secretary of the National Child Labor Committee, "means an illiterate citizen to-morrow; every child, who is overworked to-day, means a dulled, unhealthy citizen to-morrow; and every child who enters a low-wage, blind alley occupation to-day, without means of advancing himself, means a poverty-stricken, inefficient citizen to-morrow, very possibly a charge upon the nation. What kind of citizens do we want, and what kind are we making?"—*The Women's Missionary Magazine.*

WHY DO ONLY CHRISTIANS SING HYMNS?

ROBERT F. FITCH.

"AND when they had sung a hymn, they went out into the mount of Olives." (Matthew 26:30.)

It was when reading these words that the question came to me with special force. I had been born in China, had mingled with Chinese of various religious faiths since early childhood, had met certain Confucian scholars and a few Buddhist priests for whom it was impossible not to conceive a deep respect, and yet not in one of them had I once detected the spontaneous spirit of song, of joy and gladness, and of praise to the Creator, or even to some primal power. I had spent one summer on the Island of P'u-T'o, one of the most romantic spots in all China, covered with temples, wild rock formations, and beautiful beaches of sand along which the pilgrims wend their way. On this island I had talked with hermits. I remember one of these men with a brass crown on his head who claimed that for over twenty years he had never reclined in a sleeping posture, in order that by sitting upright the mental and spiritual might always predominate within and never give way to the physical. I had spent an entire summer in the T'ien T'ai Mountains where were great monasteries, and to one of these monasteries alone were attached one hundred and eight hermitages, situated along the bank of a stream in the forests. These monasteries are the center of Higher Buddhism for China, and to a considerable extent have served this same purpose for Japan. These monasteries were somewhat difficult of access, and situated about four thousand feet above the level of the sea. Yet never among these men who inhabited this place and had forever renounced the world, did I ever detect the spirit of song. There were formal chants in praise of Buddha, but they were formal.

In Hangchow we have a Mohammedan mosque, one of the ancient landmarks of the city and yet in none of its devotees have I seen any proof of a possession of surplus, a surplus which is evidenced by the spontaneous spirit of song.

Still less is this spirit of song in evidence among the masses. There were the ancient Vedic Hymns, there are formal chants to-day, in non-Christian faiths, but it can be truly said that throughout the world to-day, only in Christian communities do faith, hope, and love exist in such surplus measure that they make the soul of men to seek suitable expression in song. The heathen world is a songless world.

Even in Judaism, before the radiant message of the gospel had come to men, do we find hymns of praise and of gladness. Perhaps one of the earliest expressions is found in the Song of Moses and the Children of Israel which begins with these words,—"I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." After the victory of Deborah and Barak over the hosts Sisera we have their song of exultation,—"Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves." In the times of David, even in the captivity in Babylon, and in post-Babylonian times do we have psalms of faith, resignation, and of joy.

Even in the presence of sorrow and of trial, men are called upon to see a beneficent purpose and "to give thanks unto the Lord, for he is good; because his mercy endureth forever." In the days of Nehemiah when the wall was being rebuilt, "The singers sang loud, with Jezrahiah their overseer. Also that day they offered great sacrifices and rejoiced: for God had made them to rejoice with great joy." Among the prophets, in times of persecution, political corruption, and

national decadence, there was a great faith that God would some day restore His people and bring them to a yet higher plane of religious achievement and prestige among the nations of the earth. But it is when Immanuel, "God with us," comes into human life, in the form of a little child, growing in stature and thus interpreting the Divine in terms of human experience to men, that we witness the first great outburst of song. Prophetic of the life that is to come, when Mary visits Elizabeth in the hill country, she is welcomed with the words—"Blessed art thou among women and blessed is the fruit of thy womb." Mary, whose heart does not simply acquiesce in motherhood but is filled with joy, replies,—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." When the tongue of Zacharias was loosed and he saw the part his son was to take as the great forerunner of a new era about to begin among men, in ultimate fulfillment of the hopes of the great prophets of Israel's history, he said,—"Blessed be the Lord, the God of Israel, for he hath visited and wrought redemption for his people, and hath raised up a horn of salvation for us in the house of his servant David."

It was not enough that the shepherds should receive formal announcement of a babe, wrapped in swaddling clothes, who was to be a Saviour. Such news must be followed by an outburst of song, so that with the Angel of the Annunciation there was suddenly a "multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and on earth peace among men in whom he is well pleased.'" When these same shepherds had seen the fulfillment of their hopes, they "returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them." When the Christ Child was bought to the temple for his first presentation, he was expectantly awaited by Simeon who "received him into his arms and blessed God, and said, 'Now lettest thou thy servant depart, Lord, according to thy word in peace; for mine eyes have seen thy salvation which thou hast prepared before the face of all peoples.'" The aged Anna, coming up at that very hour, "gave thanks unto God and spake of him to all them that were looking for the redemption of Jerusalem." "As it was in the beginning, so shall it ever be." The spirit of song can never pass from the Christian Church. Even in the darkest days of the Church, during the Roman persecutions, hundreds of thousands of Christians sang their hymns of praise to Jesus. Even in the arena of the Coliseum, when wild beasts came up from the chambers below, Christians were there to welcome them with songs of faith and of triumph. Hitherto the world had never seen anything greater than a stoical, unmoved acceptance of the inevitable, even of death, but this surplus of faith and of hope in the hearts of men, this they could not understand. It is this surplus that distinguishes Christianity from all other faiths and is the assurance of its ultimate triumph.

Not long ago I saw a remarkable statement by a historian, that there were two forces, co-equal, that had brought the Reformation in Central Europe. One was the translation of the Bible into the German tongue by Luther, and the other was the hymns of Luther. This same writer made the same statement regarding the Reformation in England, that the translation of the Bible into the common tongue of the masses and the hymns of Wesley, had brought the Reformation to that country. He even went so far as to claim that religion would have been far less normal in England if the people had had only the Bible; that much more of sweetness, sanity, and of joy had come to the masses through the singing of Wesley's hymns than could have come otherwise.

"We must do more than refuse to do wrong—we must do right."

The Woman's Auxiliary of the Presbyterian Church in the United States

Mrs. W. C. Winsborough, Superintendent and Editor
257-259 Field Building, St. Louis, Mo.

MONTREAT WOMAN'S SUMMER SCHOOL OF MISSIONS, JULY 14-20, 1921.

Mrs. Hallie Linn Hill, one of the best known platform speakers in America, will teach the Home and Foreign Mission Study Books.

Mrs. E. L. Russell, Field Secretary of the Moody Bible School, will give a series of daily Bible studies.

Missionary addresses—Efficiency Classes, Normal Classes, and a pleasant social time will make up one of the best programs of any Conference of the season.

The Foreign Mission Conference follows immediately after the Summer School.

PREPARE TO ATTEND!

ANTI-RUTS RECIPES.

"A RUT is a grave with both ends knocked out," said a wise one who looked at a dead missionary society. The monthly bulletin of the Mississippi Missionary Society of the Methodist Episcopal Church, South, offered a prize for the best paper on "Ruts." Here is their blue ribbon paper:

"Ruts" is a disease which, though not confined to the missionary societies, often thrives among them. Of long duration, it sometimes takes months to run its course, always resulting fatally unless treated in time. The peculiar danger of "Ruts" is that it runs the spiritual vitality so low as to leave the society the victim of various deadly diseases.

Cause—"Ruts," like pellagra, is caused by improper diet—same songs, same prayers, same women on the program every time, nothing new, nothing spicy, nothing appetizing for mind or spirit. Result, "Ruts."

Symptoms—The onset of the disease is insidious, manifesting itself in seemingly trivial things, such as falling off in attendance, lack of interest on the part of members, absence of officers from the meetings. The work of the society becomes irksome even to the faithful few. The spiritual temperature of the patient is subnormal, a general condition of inertia is prevalent.

In the advanced stages of the disease, the symptoms are more marked. There is a total absence at the regular meeting of the officers of the society; a pronounced tendency to let the president do the work; the society fails to report to the district secretary; the attendance at monthly meeting is barely discernible; there is entire absence of mission and Bible study; members fail to pay their dues and pledges. Spiritual vitality runs so low that the auxiliary dies.

Treatment—A reaction must be brought about immediately by an absolute change in habits. This is one disease where the "rest cure" is fatal. The patient should lead a strenuous life. New,

spicy, snappy programs, new songs, new prayers, different girls on the programs—everything new. Sometimes a change in an officer is necessary. This is always accompanied by severe discomfort for a time, but the patient recovers so rapidly that the end justifies the means. This reaction is best brought about by a thorough inoculation of the members with the Anti-"Ruts" serum called "Pep." "Pep" not only cures but is a sure preventive. Of course the officers take it first and keep a supply on hand to administer whenever needed.

It is the peculiar nature of "Pep" to render a society immune to "Ruts" because it builds up the general condition. The elements of which it is compounded must be in every successful auxiliary.

P-rayer. (That makes it possible for God to work.)

E-nergy. (That makes the member work.)

P-ersonality. (Consecrated so as to glorify God.)

The formula for "Pep" is found by combining John 14:14, Romans 12:11, and 1 Cor. 6:20.

There is no danger of "Ruts" in any society that inoculates with "Pep." Let's have an Anti-"Ruts" campaign.

GAMES FOR SUNDAY AFTERNOONS.

"HOW we used to love Sunday at home," said a prominent missionary leader. "My mother had no books on How to Make Home Pleasant, but in some way she always had some special attraction for Sunday afternoon and, without being painfully conscious of the fact that we were being made to do certain things and held back from doing certain other things, we memorized Bible verses, learned missionary facts, and stored our minds with information that remains with us until this day."

Here are some of the missionary games this leader suggests:

1. *Name the Missionary*—Two captains choose their teams. The opposing teams face each other seated in line. Each captain leads off by giving the name of a missionary and the country to which he or she went. Then the members of each team follow on. The first person who is unable to give name and country of a missionary not yet given has to go over to the other side. The game continues until one side is broken up or until no one can name another missionary, in which case the side having the largest number at that time is declared winner.

2. *Find His Country*—Every contestant is given an outline map of the world. These may be made at home or bought from book stores or mission boards. When the maps are in place on the tables or rugs before the children, each one is given from twelve to twenty large pins to which are attached little white paper flags. On each flag is printed the name of some missionary. The purpose of the game is to place the flag on the country to which the missionary went. All contestants must have the same missionaries. The one who places all correctly in the shortest time, wins.

3. *Mixed Sentences*—Prepare as many sets of twelve sentences, each containing a definite piece of information about something some missionary said or did, or a fact about some mission field, as there are contestants. Write or print these on slips of paper or cardboard. Then cut them in two so that the subject is separated from the predicate. Mix all the sentences of each set together and give to each contestant in a box. The one who first arranges the twelve sentences correctly is declared winner.

4. *Who am I?*—Pin on the back of each contestant the name of some missionary. Contestants may ask questions of each other or of a group of "judges" who are seated around the room, such as

"To what country did I go?" "Am I still alive?" "What great work did I do?" The first one who, from the answers given, guesses his own identity, sits down, and so on in order until all discover who they are.

5. *Dinner Guests*—"I was in a home recently," said a missionary, "in which at dinner each child impersonated some missionary. Each one had been reading up on his missionary and in the lively conversation told about 'my station' and 'my work' with all the zest of the original."

At another dinner party in a home in which there was a number of children, large and small, and several guests, each one dressed in costume of some mission land. There was great interest and excitement in the study and research necessary to develop the costumes and learn something of the customs, and the result was a delightful evening.

A Back Yard Course—"Some of the richest memories of my life are staged in our old back yard," said a great missionary. "Then it was that we played all the stories we loved best from Robinson Crusoe to David Livingstone." The back yard furnishes an excellent opportunity for impersonations and plays. The journeys and lives of various missionaries can there be made very real to the children. Sand tables for the little folks may be used either indoors or out, clothes pins dressed in crepe paper may be made into people of different lands. Japanese houses made of corrugated paper, while branches with bits of pink and green paper fastened to them make beautiful cherry blossoms. An Eskimo scene may be worked out with cotton for snow, while the dogs may be modeled from plasticene or from the clay that may be near at hand. Almost every story that is told may be worked out by the children.—*Missionary Review of World.*

ATTENTION!

The Woman's Auxiliary will hold three conferences for colored women as follows:

1. Christiansburg Industrial Institute, Cambria, Va., August 20-27, 1921.
2. Stillman Institute, Tuscaloosa, Ala., September 10-17, 1921.
3. Gammon Seminary, Atlanta, Ga., September 17-24, 1921.

These conferences will have practical and inspirational programs, such as have been for four years at the Tuscaloosa Conference.

Societies are urged to bring these conferences to the attention of leading colored women in their communities, and to assist in making it possible for at least one delegate to attend the nearest conference.

EXPENSES.

Room and board .....$1.00 per day
Conference enrollment fee 2.50
Delegates are requested to bring towels, soap and Bibles.

For further information, address The Woman's Auxiliary, 257-259 Field Building, St. Louis, Mo.

JAPAN'S "GARDEN OF CHILDREN."

FROM a missionary standpoint it is because there are so many children everywhere, in the cities or on the village streets, who could easily be gathered into a kindergarten; and because in a mission kindergarten one is usually so untrammeled by government regulations and so free to teach Christianity to children at the most impressionable age, that kindergarten work in Japan offers a field of such extraordinary missionary interest. So far from opposing Christian teaching, parents in many instances are eager for it, because they realize that a Christian kindergarten has something to offer—some peculiar method of building character in the child which a government kindergarten, however well equipped, does not seem to possess. For this reason, the seed should be thoroughly sown that indifference or hostility in a heathen home shall not destroy the fruit.

In a Japanese kindergarten the children had a lunch each day, and before they ate it they bowed their heads and gave thanks. One evening at home a little girl bowed her head and gave thanks for her rice.

"What are you doing," asked her father.

"I'm thanking God for this food," said the little girl.

"But your mother cooked that rice for you," he said.

"Yes, father, but she did not make the rice: God made it for us."

"That is strange teaching," said the father; but he thought over it and finally went to ask the missionaries what it all meant. The teaching begun by the little kindergarten pupil went on in that home, and now all the family acknowledge God and His goodness.—*Selected.*

AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL
306 WEST GRACE STREET, RICHMOND, VA.

Order books mentioned on this page from Presbyterian Committee of Publication, Richmond, Va., or Texarkana, Ark.-Texas. Order leaflets from Woman's Auxiliary, Field Bldg., St. Louis, unless otherwise specified.

Five timely helps from the gifted pen of Mrs. Cronk:

Hans Egede's Iceberg Verse.

Martin Luther's Verse.

Two Verses Neesima Loved Best.

Verses That Made Livingstone Brave.

The Missionary Who Burned His Own Coffin.

Each, 2 cents, or 6 cents for the set.

These leaflets could be very easily adapted to the needs of a circle leader in her opening exercises.

Twenty-eight Miles for a Bible. Laura S. Copenhaver. 2 cents.

A poem which gives the touching story of the beginning of the British Bible Society. Could he effectively recited.

A Bag of Wishes. Julia H. Johnson. 2 cents.

An attractive exercise for six little girls. Good to use at their own meeting, or at a meeting of the grown-ups which they are helping. Shows how idle wishes can he made real.

Women of the East. Mary R. Doolittle. 6 cents. Six Bible readings, including the following titles: A Princess of Egypt; A Steadfast Moabitess; The Queen of Sheba; A Great Woman of Shunem; A Servant in Syria; A Queen in Persia. These will help with your circle devotionals.

Of Countless Mothers I am Only One. 1 cent. Edith Virginia Brandt. A touching story of an Eastern mother, one of a countless multitude. A sad tale; but a true one. A poem to he recited.

"Star." 2 cents. Eleanor Wolf, M. D. The true story of a Mohammedan baby girl, who was not wanted, and what became of ner, "hy the grace of God." A sample of what might happen in any non-Christian country. Attractively printed with two pictures; good to put in a reading scrap-box; it would not be left unread.

A Missionary Alphabet. A text beginning with each letter of the alphabet, good to be used by Juniors, in Sunday school exercises, or in a missionary meeting. The texts go through from A to Z. Print each on cardboard, and have each child hold the card well in sight. The slip giving all the texts is only 1 cent.

Thy Word is a Lamp Unto My Feet. For a special program on the Bible use the following leaflets. By Margaret R. Seebach. 2 cents each:

The Lamp in the Dust. Tells how the missionary who was called "the man who acts like a boy," learned to write in the dust with little boys, so that he might know how to write the word of God for the people who knew Him not, and how he succeeded.

The Lamp in the Desert. Telling how the brave missionary and his wife tried to carry God's word, and when door after door was closed, they did all they could which was much to send the word into the dark places of Africa.

The Lamp on the Hilltop. Showing how Martin Luther, in his castle on the hilltop, was busy translating the word of God to give it to all the people of the world, that he knew, taking it out of the unknown Latin tongue and putting it into the language of the people.

The Lamp on the Waters. How the word was found floating on the sea near Japan, and how the first two Christians in all Japan came to Dr. Verbeck secretly to study this strange book, and found the Jesus who is the Christ.

The Lamp in the Islands. How Dr. Paton anxiously watched the first sheets of the Bible come off his crude press, how the native chief asked, "Can it speak?" and Dr. Paton's answer, "Yes, it speaks." Then how he answers the native cry, "Make it speak to me." And he did, with God's help.

The Lamp in the Lighthouse. Showing what Gutzlaff did to spread the word all along the coasts of Java and China, and around the world. And now for one who held the Lamp so high and showed it so plainly, the Chinese have named a great lighthouse.

Good to be used in almost any meeting of young or old, adapting one or all of the stories to your needs of a meeting.

For all these leaflets, send to the Woman's Auxiliary, Field Building, St. Louis, Mo.

Christian Education and Ministerial Relief

Rev. Henry H. Sweets, D. D., Editor,
122 South Fourth Avenue,
Louisville, Ky.

Mr. John Stites, Treasurer,
Fifth and Market Streets,
Louisville, Ky.

SUMMARY OF THE ELEVENTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

WITH overflowing gratitude to the great Head of the Church for his blessing upon the work for the year the Executive Committee of Christian Education and Ministerial Relief presents to the General Assembly in session at St. Louis, Missouri, this report of the work for the year ending March 31, 1921.

A Serious Situation.

The great world war has effected very seriously the ministerial force of the Church.

Hundreds of our candidates for the ministry, and of the boys who were seriously thinking of this work, left their studies and rushed to arms. Many of them gave up their lives for their country. At least thirty-seven candidates who returned, from twenty-seven Presbyteries, have abandoned their intention to enter the ministry.

The unpreecedented increase in the cost of living almost overwhelmed our self-denying ministers who were laboring on wholly insufficient salaries. Many of them were compelled to contract debts, and to deny themselves the things absolutely needed for the comfort of their families and for their own efficiency.

Financial.

The receipts for the general funds of Christian Edueation and Ministerial Relief were $241,718.60. This sum compared with $223,508.81 received in 1919-20 shows an increase of $18,209.79.

The receipts for the Endowment Fund of Ministerial Relief stimulated by the wonderful offer of a liberal elder reached the amazing total of $697,161.70, as against $51,664.68 last year—an increase of $645,797.02.

Life annuity funds amounting to $29,700 were received, an increase of $21,263.95.

During the year we received for all causes from all sources, $968,880.30, as against $283,609.54 for 1919-20, an increase of $685,270.76. With the balances carried over in the Endowment, Student Loan and other funds we handled during the year $1,811,306.34.

United Work.

The Executive Committee has given full and cordial co-operation to the Systematic Beneficence and Stewardship Committee. Inasmuch as the Secretary was not a member of the committee this year his time and energies were released for the work of this committee.

We desire to record our deepening appreciation of the importance and efficiency of the work of the Woman's Auxiliary, under the efficient leadership of the Superintendent, Mrs. W. C. Winsborough, and the Presidents and Secretaries of the Synodical, Presbyterial and Local Auxiliaries. These women have proved loyal to the Church, devoted to the work outlined by the General Assembly, Synods and Presbyteries, resourceful in organization and marvelously efficient in accomplishment. The Church builded more wisely than it knew when this sane, practical, helpful organization was constructed.

THE THREE YEAR PROGRAM.

Three years ago the Executive Committee carefully surveyed the field in relation to the needs of the Church and recommended to the General Assembly in session at Durant, Oklahoma, in May, 1918, "The Three Year Program." This was unanimously adopted. It contained the following items:

1. That the Executive Committee, through carefully planned and sustained efforts, see that all the youth of the Church are brought face to face with the problem of their life's work, so that they may be able more clearly to discern God's plan for their lives.

In carrying out this part of the program we have repeatedly called upon our ministers to preach on the needs, the claims, and the opportunities of the Ministry and Mission Service. We have supplied them with a large quantity of selected literature. We have secured the services of Rev. Edward E. Lane as Life Work Secretary. He has given all his time to visiting conferences, meetings of Presbyteries, Presbyterials and other gatherings, colleges, schools, universities and churches to present the claims of Christian service and to interview the youth about their life's work. He has also assisted in organizing teams and securing other speakers to visit the educational institutions. We have sent men with special qualifications to address high school students. We have secured from pastors, parents, teachers, candidates for the ministry and mission service and other sources the names and addresses of more than twelve thousand choice youth of the Church and have tried by letters and leaflets to assist these in discovering God's plan for their lives. The women's organizations of the churches and the Christian Endeavor Societies have given most valuable assistance in this work.

2. That the Student Loan Fund of the Church be increased during this period to at least $250,000.

The amount of the Student Loan Fund is now $139,825. It should be rapidly and largely increased. On account of the fact that the fund was so small until recently many requests for loans had to be denied. The war called away many of those who were receiving loans. Without doubt the whole amount mentioned in the Program might have been secured had we not felt so keenly the great urgency of securing immediately financial help for the schools and colleges of the Synods.

3. That within this period the Executive Committee put forth its utmost endeavor to assist the various Synods to perfect their educational policies and to equip and endow the educational institutions under control of the Synods.

The Synods have made rare progress in perfecting their educational policies. For many years little or no attempt was made to perfect a *system* of education for the Church—Synods, Presbyteries and even individual churches would plant institutions with little regard to the relative needs and opportunities of the other parts of the Synod or the entire Church. The request that the Synod be made "the unit" has been of real service in forming wise policies. This, of course, was never meant that "the units" should not unite, where expedient, in the control of any institution.

We have sent out thousands of leaflets and programs on Christian Education, made use of the Church papers and sermons, addresses and conferences in furthering this work. We have had a large field force, under the general superintendency of Dr. Melvin, at work in the Synods of Missouri, North Carolina, South Carolina, Appalachia, Alabama, Louisiana, Mississippi, Tennessee, Virginia, the city of Memphis, and Greenbrier County, West Virginia. In addition to this, we have rendered help to the campaigns in the Synods of Texas, Arkansas, Georgia and a later one in Missouri. We will soon begin work in the Synods of West Virginia and Kentucky.

4. That the Executive Committee assist the Synods to arouse the members within their bounds to a full appreciation of the responsibility of the Church for the boys and girls who are attending the State institutions of learning.

The Committee has endeavored to arouse the Synods to a deeper sense of responsibility for these young men and young women. In these institutions are many of the brightest boys and girls of the churches. Most of them are taking technical or professional courses. They will soon go out into places of importance and usefulness. They need the spiritual touch of the Church and the Church needs their prayers and help. They are gathered from all over the State, and we thus face a Synodical re-

sponsibility. The greatest single item in the solution of this problem will be the securing of a Church building of sufficient size, with modern equipment, and an efficient and devoted pastor, with sufficient salary and expense funds to provide some simple entertainment for the students in his home and at the Church. The Committee has spent much time in securing data for a booklet that will soon be off the press.

5. That within this period the Endowment Fund of Ministerial Relief be increased to at least $1,000,000.

It is a course of grateful joy to report that the Endowment Fund of Ministerial Relief is now $1,319,303.50, and in addition, we hold $101,5¶1.29 in pledges, payable on or before January 1, 1922. This fund should be at least $2,500,000 as soon as possible, in addition to an enlarged annual offering. We are trying to provide for the accrued liabilities of many years.

I. Education for the Ministry and Mission Service.

More extensive efforts and larger evident results have marked the work of recruiting for the ministry and mission service than at any other time in the history of our work.

We now have on file in the office a card index of several thousand of the youth of the Church. We are advising with these about their education and the fields, both at home and abroad. In this way we will soon be able to help meet the needs of any of the fields.

For instance, the Foreign Mission Committee found themselves in need of doctors in the foreign fields. From our files we were able to furnish the names of a hundred and thirty Presbyterians who have medicine in view as their life's work. Some of these are already dominated by the missionary impulse—others are showing great interest in the needy fields of the Church.

A Great Need.

We are sure that at least two thousand boys and girls and young men and young women should be in the various stages of preparation for this work now in our schools, colleges, training schools and theological seminaries.

Only forty-one candidates for the ministry will be graduated from all of our theological seminaries in May. This will leave fifty-three in the second year class and forty-nine in the first year class of the seminaries. Only twenty-three candidates will graduate from the colleges in June. There are, however, nineteen candidates, who are college graduates, who are teaching or engaged in other work this year. This is not a very bright prospect for seminary graduates for the next three years.

A Sad State of Affairs.

A serious situation is again revealed by the reports of the Presbyteries to the General Assembly in May, 1920. Ten Presbyteries—with 295 churches, 166 ministers, 988 elders, 1,006 deacons, 20,867 enrolled in Sunday schools and 27,110 communicants reported no candidate for the ministry.

Candidates Aided.

Applications for financial aid from the funds of education to the number of 198 were received and granted by the Committee. This is 24 in excess of the number aided last year. The sum of $20,023.50 was remitted to them, an increase of $1,385 over last year.

Of the 198 who received aid 169 are candidates for the ministry, 6 candidates for medical service and 23 are young women preparing for service on the mission fields at home and abroad.

The candidates were aided in institutions as follows: Theological seminaries, 85; colleges, 78; medical schools, 6; training schools, 21; and special students, 8.

II. Ministerial Relief.

With joy we report that at the end of the year all the appropriations requested by the Presbyteries for the disabled ministers and the needy widows and orphans of deceased ministers had been paid and

an additional amount equal to ten per cent. of the yearly appropriation for each home was sent.

We wish every member of the great Presbyterian family could share with us the privilege of reading the letters of confidence and gratitude that come to our office from those faithful servants of Christ and our Church.

III. THE ENDOWMENT FUND.

There was added to the Endowment Fund of Ministerial Relief from April 1, 1920, to March 31, 1921, the sum of $695,755.02 and $29,700 to the Life Annuity Funds. Last year we received $51,664.68 for the endowment and $8,436.05 for Life Annuity—an increase of $644,090.34 in the Endowment Fund and of $21,263.95 in the Life Annuity Funds.

The offer of Mr. C. E. Graham to give $200,000, on condition the whole Church add $400,000 to the Endowment Fund of Ministerial Relief by December 1, 1920, was met in a wonderful way. From the date of this offer to April 1, 1920, we received $33,923.78 of the $400,000 needed. From April 1, 1920, to March 31, 1921, there has come to the Executive Committee $495,755.02, in addition to the gift of Mr. Graham of $200,000, and $101,571.29 in pledges payable on or before January 1, 1922, making a total of $831,582.86, as a result of Mr. Graham's offer. A profit of $1,373.91 has accrued from sale of bonds.

The campaign was conducted by the office with an enlarged force of helpers. From the moment we accepted Mr. Graham's proposition until the final returns on December 1st, showed receipts in cash and pledges of $577,613, we never doubted the willingness and ability of the Church to do this big thing. Within one week of the time limit we still lacked $117,369 of the $400,000. Not until Saturday night, November 25, did the total receipts in cash and pledges show that we would certainly have the required amount by December. We had a large force at work at the office at that time and were prepared to send out several hundred telegrams had the situation necessitated a further call upon the Church.

The early part of the next week we were literally "swamped" with remittances. Extra postmen were required to bring the mails, clerks from banks were brought in to help enter the amounts and not until Thursday, December 6th, were we able to arrive at the totals. Even then, there was much confusion as to whether pledges were covered by payments already received and whether reports from churches included the pledges from organizations. All these problems have been clearly solved now and we still have $101,571.29 in good pledges. The payment of pledges has been at a most gratifying rate and as these are due, almost without exception, on or before January 1, 1922, there will be only a negligible loss on same.

We are clearly of the opinion that the Endowment Fund should be made $2,500,000 as soon as possible.

THE GRAHAM BUILDING.

The Executive Committee has now come into possession of "The Graham Building." This was formerly called the "Heard National Bank Building." It is located in the heart of the business and financial center of the city of Jacksonville, Fla. It is a modern, fourteen-story fireproof office and bank building of steel, reinforced concrete, stone, brick and marble construction. It was built ten years ago at a cost of $900,000, including bank fixtures.

It was purchased by Mr. Graham from the receiver of the United States. Court for $700,000. Mr. Graham paid $200,000 of the purchase price. The Committee has paid $320,000, and there are four six per cent. bonds outstanding of $15,000 each, one due in May, 1921, and one each succeeding year for three years.

The Committee expects to receive a yearly revenue of six per cent. on a million dollar valuation of the building, and two per cent. for depreciation and sinking fund, after deducting the cost of ground rent, insurance, taxes, repairs and

operating expenses of the building. Out of the first revenue received from the building we have placed $20,000 in a permanent "sinking fund."

At the request of the Executive Committee a local Committee of Management, consisting of Mr. Charles T. Paxon, Mr. Frank C. Groover and Mr. James H. McLaurin, are giving their personal oversight to this investment. These are all outstanding business men of Jacksonville, who are devoted to the Church, and their counsel and active interest guarantees that the work will be conducted in a thoroughly Christian and in a modern business way.

All the legal questions were referred to Mr. A. W. Cockrell, Jr., one of the leading attorneys of the South, who has given of his time and energy without stint.

The building is under the superintendency of Mr. E. C. Desch, a skilled mechanic, who was connected with the building during its erection and continually since. Mr. John A. Hall, C. P. A., is the auditor.

IV. Schools and Colleges.

Large funds for buildings, equipment and endowments must be provided for the Presbyterian educational institutions if they are to continue to make their priceless contributions to the leadership of Church and State.

It may be well for us to recall the fact that for years no systematic effort was made to secure for these fundamental institutions the interest and support they so richly merited. We are therefore now called upon to meet needs that have been accumulating for a quarter of a century.

The Church's Place in Education.

Few thoughtful people deny to the Church a place in the educational field. The Church cannot turn over to any outside agency the training of its own leadership. It alone has the real solution for the deep mysteries and perplexing problems of life. The participation in the work of education tends to steady and to keep in reasonable bounds of faith and practice the secular institutions of learning. Only twice in the history of the work has a real monopoly on education been achieved. The Church first secured all of education in its hands and its selfishness and arrogance brought on the "dark ages," where the masses were held in ignorance and superstition. The Prussian State gained this control and all the classes and masses were trained for a materialistic and militaristic state and the great World War followed.

The Work in the Field.

Some have asked why we did not launch a great campaign for all the educational institutions at one time, as some other churches are doing. The answer to this may be readily seen in the varied conditions in the Synods. In each there have been grave problems that must first be solved. The whole situation is rapidly clearing. The Synods are awake and alive and system is being brought into the work of education.

During the past year the field force of the Executive Committee completed the work in the Synod of South Carolina, where $1,162,000 was secured in cash and pledges, in the Synod of Appalachia where $750,000 was raised and in the city of Memphis for "Southwestern," where $578,000 was pledged. Work is now being done in the Synod of Virginia, where $1,000,000 is being sought for the institutions of that Synod, and in the four Synods of Alabama, Louisiana, Mississippi and Tennessee the effort is being made to raise $1,400,000 for local institutions and 'Southwestern," which is to be located as a college in Memphis. Work is also being done in Greenbrier County, West Virginia, where $100,000 is sought to replace the main building of the Lewisburg Seminary, which was destroyed by fire last January.

A Place in the Budget.

It is gratifying to note that almost all of the Synods have placed the work of "Synodical Schools and Colleges" in the budget. It would seem fitting that out

of "the forty per cent. for Synodical and Presbyterial causes" this important part of the Church's work should receive a liberal apportionment.

GREATER EFFICIENCY.

The Committee has secured for a brief period the services of Dr. J. Adair Lyon, of New Orleans, an educator of recognized ability, to visit the colleges and junior colleges of the Church and to make a careful examination of their equipment, work and spirit and to report to the Committee. This information will be used to assist the presidents and board of trustees of the institutions and will provide valuable material for the proper classification of the institutions.

OUR PROGRAM OF EDUCATION.

The whole Program of Education was carefully thought out. First all the educators were brought together. By prayer, study and conference a system was outlined and standards were adopted. To secure unity and avoid overlapping and waste, the Synod was adopted as the education unit. "The Presbyterian Education Association of the South" was organized and through its yearly meetings has has brought unity of plan and action. At the request of the Executive Committee a Permanent Advisory Committee on Education has been appointed by the General Assembly each year since.

Next we began a great campaign of education. Leaflets, programs, full-page advertisements in the Church papers, conferences, sermons and addresses called the Presbyterians to resume a work now sadly neglected, in which they had been the pioneers and leaders.

Efforts were then made to secure the financial support so greatly needed. One plan after another was tried with little success. The Executive Committee then asked the General Assembly for authority to secure agents to do this work. The "field force" is now doing marvelous things along this line.

The expert work of Dr. Lyon will furnish basis for perfecting the work of our institutions. We cannot afford to provide anything but the best for the Presbyterian youth.

Other parts of the program are now being worked out. The outlook is brightening. We grow more confident each day that God wills it that our Church shall discharge its full duty to the rising eneration and that our people will provide the men and women and the prayer and money that will make these institutions like "cities set upon hills."

V. THE STUDENT LOAN FUND.

The total amount of the Student Loan Fund is $139,825. There have been started 154 "Scholarships" in this fund, which, when paid, will range from $400 to $1,600 each. Of these 17 are "Gold Star" memorials.

During the year new loans were made to 20 young women and 63 young men in our Presbyterian Colleges. The maximum amount of loan was increased to $150 per year.

Since the founding of the Student Loan Fund 324 loans have been made, of which 135 were to young women and 187 to young men.

The most gratifying feature of this department is the promptness with which the loans are being repaid after graduation. The investment is thus made in one life after another of those who are soon to become the leaders in the home, the Church, the State, the nation and the world.

We have been pleased to discover that quite a number of those who are enabled to secure a higher education by means of loans from the fund during their stay at the college decide to enter the ministry or mission service. In several instances after this decision the loan has been transferred from the Student Loan Fund, which requires that the amount borrowed be returned in money, to the Funds of

Education for the Ministry and Mission Service, where the loan may be repaid either in money or in service to the Church.

THE NEEDS OF THE EXECUTIVE COMMITTEE.

The needs of the Executive Committee for its work for a year hence are Education for the Ministry and Mission Service (for both men and women) $100,000; Ministerial Relief, $150,000; the promotion of the work of Schools and Colleges of the entire South, not less than $40,000, and Student Loan Fund, $125,000. At least $1,180,696 should be added to the Endowment Fund of Ministerial Relief.

HENRY H. SWEETS,
Executive Secretary.

"God can make a tedium into a Te Deum."

It May Seem Strange

To say that MONEY is the solution of OUR EDUCATIONAL PROBLEM. But—

THIS IS WHAT MONEY WILL DO

MONEY increases the interest of the GIVERS in what Christian Education stands for.

MONEY makes ENDOWMENT the most stable and permanent source of future income.

MONEY founds SCHOLARSHIPS whereby worthy young people are educated.

MONEY erects BUILDINGS for the increased number of students and the new departments.

MONEY means LARGER FACULTIES, thus increasing the facilities of our Presbyterian schools. So that

M–O–N–E–Y Spells, in the Educational World—

More intelligent constituencies,
Opportunities for needy and worthy young people,
New buildings, greatly needed,
Endowment to furnish future income,
Your faculties strengthened and enlarged.

Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

HIGH SPOTS FROM THE ANNUAL REPORT OF THE PUBLICATION COMMITTEE.

BUSINESS SUMMARY.

IN COMMON with all other industries, we have suffered from the depression and readjustment which was an inevitable aftermath of the period of inflation and extravagant prices occasioned by the great World War. The prices of paper and printing probably reached a higher percentage of advance over pre-war levels than any commodity in America, and the decline toward normal will proceed very slowly, due to the limited production of paper and the highly organized form of the relatively few trained printers in the United States. There has been no reduction in the war-fixed prices for employees of print shops, and, on the contrary, a demand, nation-wide in extent, has been made for a reduction in working time from forty-eight to forty-four hours per week, with no change in wage schedules. A bitter fight is in prospect, as the national association of employing printers will stoutly contest this increase in labor costs.

There has been a slight decrease in the cost of some kind of paper, but prices are still very far above pre-war levels and there is no prospect of a return to the old basis. To illustrate: the paper used in THE MISSIONARY SURVEY cost 6¼ cents per pound in 1914 and the present price is 12½ cents. The purchasing ability of our constituency was greatly reduced by the very heavy decline in the price of practically every commodity the South produces and the condition of unemployment in industrial centers, but in spite of adverse conditions we were able to make a slight increase in sales of both books and periodicals. A gain was recorded at both Richmond and Texarkana. The following is our sales showing for the year:

SALES SUMMARY FOR 1920-11.

Sale of books at Richmond.....	$138,030.78
Sale of periodicals at Richmond.	205,207.92
Total sales at Richmond....	$343,738.70
Sale of books at Texarkana.....	$ 78,593.91
Sale of periodicals at Texarkana	43,331.40
Total sales at Texarkana....	$121,925.31
Total sales for the year.....	$465,664.01

THE TEXARKANA DEPOSITORY.

The sales record of our branch house at Texarkana, Ark.-Texas, shows a gratifying increase over last year, which we believe is a fair index to the growing service the depository is rendering our constituency in the Southwest.

Numerous complaints have been registered about the unsatisfactory and inefficient service of the depository, and we are persuaded there is just ground for much of the criticism. We do not condone errors of employees nor justify inefficient service, but we do feel that in simple justice to the manager a word should be said about the handicaps under which the branch has labored. We again remind the Church that all the Sunday-school periodicals are printed in Rich-

mond, and for economy of time in delivery and in cost of postage all papers are mailed direct from Richmond. Only a limited stock of periodicals is carried at the branch to fill emergency orders and all orders for periodicals received at Texarkana are forwarded to Richmond, and if Sunday-school officials are late in sending in their orders there is always a chance that papers will not be in hand for distribution on the proper dates. The remedy here is co-operation of the proper officials in returning order blanks promptly. The notices of expiration of subscriptions are always mailed from four to six weeks in advance of expiration date for every periodical we publish.

During the five years of the war period it was impossible to secure prompt delivery of books and other material from publishers and manufacturers and transportation was so disrupted that it required from six to eight weeks to get material through to Texas against a normal schedule of two weeks. Consequently the Richmond office was unable to keep the depository supplied with many staple articles, such as Hymn Books, Catechisms, etc., with the result that the branch was sharply censored for tardiness in filling orders. Another handicap peculiar to the section in which the depository operates is the difficulty of securing competent clerical help and holding them until they can be trained for efficient service. The restless spirit of the West seems to keep the population on the move until the personnel of an industry resembles a merry-go-round. To illustrate: the depository has had twelve bookkeepers in the fifteen years of its life, while the Richmond office has had one bookkeeper and one assistant for eighteen years. In spite of the handicaps we are assured a service of real value has been rendered the Church by the depository and we bear testimony to the faithful efforts of the manager, Rev. W. L. Hickman, to serve his patrons promptly and efficiently.

Instructions have been issued to spare no expense to secure a larger and more experienced clerical staff, and with the return of normal conditions in transportation we hope to remove all cause for legitimate complaints. The sales have grown from $25,695 in 1908 to $121,925 in 1920, an indication of the enlarged service the branch is rendering the Church.

DONATIONS OF BOOKS, TRACTS, BIBLES AND PERIODICALS.

Realizing that many of our workers, both ministerial and lay, are not able to purchase new books, due to inadequate salaries paid by their fields, and that there is a pitiful dearth of wholesome and interesting literature within reach of a great host of young people in the South, we undertook to donate books to our workers and small Sunday schools on a larger scale than ever before undertaken. We sent collections of from five to seven books to 980 ministers and workers in fields which are paying very meagre salaries and supplied about 1,330 small Sunday schools with libraries of fifteen volumes each. The letters of acknowledgment are pathetic in their appreciation and we feel that a service of untold value has been rendered in this widespread distribution of over 37,000 volumes.

We gave during the year 1,019 Bibles as rewards for the perfect recitation of the Shorter Catechism, and 3,304 Testaments for the recitation of the Young Children's Catechism. This indicates that there is still faithful work being done here and there in the Church in fixing in the minds of our young people the great fundamentals of our standards.

CO-OPERATIVE EFFORT.

Recognizing our responsibility for forwarding the whole program of the Church, we have actively co-operated in advancing departments of the Assembly's work for which we are not primarily responsible.

We furnished to the Campaign Committee about 35,000 leaflets dealing with

stewardship and published an illustrated pageant of sixteen pages which presents in graphic form the activities of the whole Church. Ten thousand copies of this pageant were issued and it is being furnished free of cost and is being largely used. We issued two text-books during the year to promote interest in the study of Foreign Missions. The titles and quantities are: "Day In and Day Out in Korea," by Mrs. J. S. Nisbet (10,000 copies), and "Triumphs of the Gospel in the Belgian Congo," by Rev. Robt. D. Bedinger (10,000 copies). We also published 15,000 copies of the Prayer Calendar, which lists every mission worker of the Church in both Home and Foreign Fields and suggests date on which the workers and their work are to be remembered in prayer. We issued for the Woman's Auxiliary special leaflets outlining the duties of the Secretaries of Literature and furnished 10,000 report blanks on which to tabulate the activities of Young People's organization. We urged our Sunday schools and young People's Societies through letters and articles in our publications to contribute liberally to all the Assembly's causes and to the Graham Building Fund and Near East Relief. We contributed $2,500 toward the salary of a teacher of the English Bible in the Assembly Training School and again record our appreciation of the fine work this institution is doing in training for fruitful service a group of choice young people each year. It was a privilege and a pleasure to give to the Training School during the year, as authorized by the last General Assembly, Liberty Bonds of the par value of $50,000.00 for their building and equipment fund. This gift was made from the accumulated assets of the Publication Committee.

We printed and circulated for the Assembly's Committee on the Sabbath and Family Religion 15,000 leaflets on Family Religion and a special leaflet on Sabbath Observance. We also continued the active promotion of the Family Altar League and issued over 30,000 membership cards and a large number of certificates of membership, as we feel that nothing is more vital to the extension of the kingdom than to re-establish a spirit of reverence and a consciousness of the need of God in the homes of our people.

SUNDAY-SCHOOL EXTENSION AND BENEVOLENT WORK.

Reference is made to the report of the Superintendent of Sunday-school and Young People's Work for the details of a year of active and fruitful work in this department. The report shows many new Sunday schools organized, entering new missionary territory and stimulating better methods of organization and improved plans for religious education in both our Sunday schools and Young People's societies. Our Church is beginning to realize its responsibility for the religious nurture of the great throng of young people in the South who are out of the Sunday school and practically religious illiterates and a most generous response was made to the appeal for Sunday-school Extension funds. The effectiveness of the Sunday-school Extension Department of our work is shown by the number of pupils who have come through the Sunday schools into our churches.

FINANCIAL SUMMARY OF OUR BENEVOLENT WORK FOR 1920-21.

Received from 1,740 churches	$ 41,222.71
Received from 1,422 Sunday schools	49,937.33
Received from 643 church societies	6,109.20
Received from miscellaneous offerings	2,759.11
Total receipts for extension work	$100,028.35

EXPENDITURES FOR EXTENSION WORK.

Our expenditures for Extension Work and for the donation of books, Bibles, tracts, leaflets and for periodicals to mission schools exceeded $138,000, representing by far the largest service we have ever rendered the Church. The excess of expenditure over receipts is charged to our

profit account and is not held as a deficit against the Church.

SUNDAY-SCHOOL EXTENSION DEPARTMENT.

The report of the Department of Sunday-school Extension and Sunday-school and Young People's Work for the year ending March 31, 1921, is herewith presented with thankful acknowledgment of the strengthening grace and directing wisdom of God, and with cordial appreciation of the co-operation and support received from the Church in every quarter.

The year has been marked by some significant developments in the field of religious education. These will be briefly noted in the body of the report because of their intrinsic interest to the Church and because of their bearing on the policy and activities of the Department of Sunday-school and Young People's Work. It is possible to report considerable progress for the year in both the promotion of efficiency and the development of our missionary field. In addition to the summarized facts and figures which indicate an advance over any previous year in fruitfulness and progress, the spirit and attitude of those who are responsible for leadership in Sunday-school and Young People's Work throughout the Church, and the great awakening of interest among the young people themselves enable us to look to the immediate future with encouragement.

SUNDAY-SCHOOL EXTENSION.

A real advance can be reported for the missionary side of our work. The dearth in man-power which followed the World War has not been entirely overcome, and there has been delay in filling needy fields and an unavoidable shifting of personnel which have had their inevitable effects on results. Yet figures could be given, summarized from the monthly reports of the field workers who have been supported in whole or in part by Sunday-school Extension funds, which testify to faithful service that has received the blessing of God.

The Synodical Superintendents and Field Workers promote Sunday-school missions and supervise the development of Sunday-school and Young People's Work in their territory. At the time this report is written the following Synodical or Territorial Superintendents are in the field:

Dr. J. J. Fix, Synod of Appalachia.

Rev. Geo. W. Sheffer and Mrs. Geo. W. Sheffer, Synods of Arkansas, Missouri and Oklahoma.

Rev. W. A. Hopkins, Synod of Kentucky.

Mr. R. L. Landis, Synod of Mississippi.

Rev. Wesley Baker, Synod of Virginia.

Miss Nancy F. White, Synod of West Virginia.

Other Synods are moving toward the acceptance of this plan, and some have already taken steps toward its adoption. Though it is impossible to satisfactorily appraise so far-reaching a plan on the basis of so brief a trial, results already available seem to justify this more intensive program of administration and promotion through the employment of Synodical Superintendents and Field Workers.

By this method it is possible to develop efficiency and promote Sunday-school Evangelism with greater rapidity and success than could otherwise be done. This can be done through the multiplication of Institutes, Conferences and Training Schools, the visiting of individual churches and consultation with leaders regarding problems of organization and improvement, the promotion of goals and standards within the Synod through correspondence and special campaigns, the holding of Synodical Young People's Conferences, and such a mobilizing and training of Sunday-school and young People's forces within the Synod as will inevitably follow stimulating leadership within these narrower fields of activity. Forty-nine workers were employed during the year in eight Synods and forty-one Presbyteries.

THE YOUNG PEOPLE'S WORK.

The Young People's Department of the Committee of Publication has been entrusted with church-wide leadership in the promotion of effective policies, organizations, methods and plans for the training of young people in religious character and service. The development of interest and activity among the young people throughout the Church is encouraging in the extreme. There has been a gratifying growth in both of the standard forms of young people's organization adopted by the General Assembly and promoted by the Richmond Committee. Comparative figures are given below:

	1919.	1920.	1921.
Adult organized classes	446	486	525
Membership	2,767	3,576	4,624
Secondary organized classes	209	305	402
Membership	1,604	2,618	3,843
Christian Endeavor Societies	971	1,128	1,293
Christian Endeavor members	30,741	32,929	33,684

There has been, however, a much more effective advance in Young People's Work than these figures indicate. The remarkable development of the Young People's Summer Conference movement, the rapid improvement in standards and methods of work, and the widespread growth of interest and effective co-operation on the part of the Woman's Auxiliary may particularly be cited as signs of a substantial and permanent improvement in the situation. An increasing number of Sunday schools are adopting the Through-the-Week Expressional Program for the Secondary Division through the organized classes or department. The adequate and fruitful development of this plan will necessarily be gradual, inasmuch as it is a thorough-going educational scheme requiring educational vision and skill for its supervision. The organizing of the school for expressional activity is not promoted with a view to superseding the Christian Endeavor or other forms of Young People's Societies, but as a logical development of the religious educational process which need not interfere with other forms of organization which find a place in the Church program for young people. Literature and practical assistance for putting this plan into effect is furnished by this department when requested.

Complete copies of our annual report will be sent on application to all Auxiliaries or groups desiring to arrange a program about Sunday-school Extension Work.

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from worthy motives purely;
To trust in God and heaven securely.

—*Henry van Dyke.*

HOME MISSIONS

Rev. S. L. Morris, D. D., Editor.

Miss Eleanora A. Berry, Literary Editor.

Hurt Building, Atlanta, Ga.

Our June Topic---Mission Schools

MOUNTAIN MISSIONS IN ANNUAL REPORT.

THERE are about 50 mountain missions throughout the bounds of the Assembly. Under the immediate supervision of your superintendent there are 15 day schools and high schools and 30 mission centers.

At these points we have held 3,475 public services with 576 additions to the Church, all but 21 on confession of faith, with 157 baptisms. Sixteen preachers, 9 laymen and 73 faithful women missionaries and teachers have taught and preached the gospel statedly at 77 different points, held Sunday school at 46 missions with attendance at preaching services of 144,280, at Sunday-school services of 143,600 and Sunday-school enrollment of 3,981. These 98 missionaries are assisted by 90 volunteers from the communities whose names are not on our pay roll. Our 98 paid workers made 8,691 calls in the communities, 1,248 pupils have been enrolled in our 15 schools. The missions have contributed $4,755 to current expenses and $5,377 to Church benevolences, a total of $10,132.

Their Varied Story.—Nothing could be more appealing and pathetic than the touching story of hardship, patience and faith as told in simple and unostentatious style by these consecrated missionaries who are building their lives into the work. The details vary, but it is the same narration of heroic devotion to duty, of self-sacrifice and of blessed achievement. Each can be allowed but small space to speak a few words to the heart of the Church. Is it asking too much that each reader, instead of skipping many of these gentle messages, shall peruse carefully and pause long enough to visualize the case of each and then silently remember before God the weary work and worn worker in the Master's vineyard hidden in the heart of the hills from all observation except Him whose eyes are upon all His servants?

A WORK FOUR SQUARE.

Rev. Edgar Tufts.

THE work at Banner Elk is Four Square. The front side of this square is the church. This was built first. It is the most important. It ministers to the spiritual life of the other sides, as well as to the community that has grown up around the school. Three Sunday school, a Christian Endeavor Society, a Ladies' Missionary Society, and a Laymen's Association are kept up by the Church. None of these are large in numbers, but they are all doing good work. On the church roll there are over 250 names, whereas the resident membership is less than 75. This shows what a large proportion have been dismissed to

Studying basketry at Bethesda School.

other churches. The most of these have been school girls. One is a missionary to Brazil, two are ministers and a third is a candidate for the ministry. A beautiful stone church building, built out of native stone and with native material, is the home of this department.

Another side to this Square is the school. This is divided into two departments, the graded school and the high school. About 150 girls attend these two departments each year. Over 1,000 have attended since the school was started. Many of these are now wives and mothers and their children are being educated where they themselves were taught. The Bible is a daily text-book. Music, industrial work and the rudiments of nursing are taught those who wish to take these courses. All of the work in the dormitories is done by the girls. This is a part of the training and it helps to cut down expenses and put the school in reach of girls of limited means. The sessions begin in April and close in December. This also helps to reduce the expense and at the same time give the teachers and girls the benefit of the delightful summer climate of the mountains.

A third side to the Square is the hospital. This is situated on the west end of the campus. It has been in operation for over twelve years. Many patients have been treated, over three hundred of whom remained from one to six weeks. Many school girls have been instructed in things that pertain to their own health and the care of sick in their own homes, by the physician in charge. Twenty-five of these, that we know of, are now trained nurses. Through the kindness of Mrs. Helen Hartly Jenkins, plans are now being made and the money promised for a new permanent hospital building. Another friend has raised a nice sum for its equipment.

The fourth side to this Square is the Orphans' Home. This is situated one mile from the school on Maple Meadow Farm, which is a part of the school property. It has been heroically caring for the orphan children of the mountains for seven years. Fifty-one robust healthy little children are in the home now or soon will be. Others have been cared for until they had reached the age when they could care for themselves. The children in the home have their own school. This begins in the fall and closes in the spring. During the summer months they help to raise on the farm no small part of their support.

Near the center of those four departments on Elk River, which runs through the property, is situated an hydro-electric power plant. This furnishes light and current for every side of the Square and some to sell. On the same stream and a little above the electric plant, there is a grist and saw mill, which does a large part of the grinding and sawing for the community and brings in some revenue for the school.

A remarkable thing about this work is the fact that it has never made a debt that could not be settled the day that it was due. Nor has it ever stopped growing. Each year has added some improvements and some resources.

The two outstanding needs that loom up before us as we begin the twenty-first year in the history of this work, are first, permanent buildings and, second, endowed scholarships.

Two thousand dollars will endow a full scholarship, which will yield enough each year to support a girl in the school or an orphan in the home. Any one interested in establishing a memorial scholarship in either department can get full particulars by writing to the school.

THE BURDEN OF THE HOUR.

God broke our years to hours and days,
that
Hour by hour
And day by day,
Just going on a little way,
We might be able all along
To keep quite strong.
Should all the weight of life
Be laid across our shoulders, and the future
rife
With woe and struggle meet us face to face
At just one place,
We could not go;
Our feet would stop; and so
God lays a little on us every day.
And never, I believe, on all the way,
Will burdens bear so deep
Or pathways lie so steep
But we can go, if by God's power,
We only bear the burden of the hour.

—*George Klingle.*

BEECHWOOD SEMINARY.

W. A. SAUCIER, *Principal.*

BEECHWOOD, the Christian Endeavor School of the Presbyterian Church, U. S., is located in Heidelberg, Kentucky, on the Louisville and Nashville Railroad, making it easily reached by the people of the neighboring counties, who are patronizing it more and more. Since there are very few standard public high schools, or church high schools near by, it is evident to any one that this school is important to this section of Kentucky.

The equipment is sufficient to make it an up-to-date high school, but there will be more year after year. There are two well built frame buildings, surrounded by beech trees, on a mountain side. The campus is one of the beauty spots of the mountains, and will rival a little city park. The library of books of fiction and reference books is worth about a thousand dollars. High schools are scarce that can open to their pupils such a library.

The faculty is above the average in training and in the interest in teaching. Two of the teachers have the Bachelor of Arts degree, and two have diplomas from a normal school. All the workers have had good past experience. We are particularly fortunate in having a music teacher, such as you do not find in any schools, excepting colleges and conservatories of music. The music teacher has the training, and then you ought to hear these children at Beechwood sing just one time.

When it comes to athletics, we are not left out. During this year two tracts of land have been graded for play grounds. The students have great times playing baseball and basket-ball, and the teachers sometimes play tennis after school. Net wire twelve feet high is stretched on the lower sides of the basket-ball and the tennis courts. These sports are serving to build up the school in several ways. Since this is its first year to have these games, no effort has been made to play any neighboring schools, but this will be done next year. Daily physical exercises are given in the different school rooms.

While this article is being written, Mr. A. L. McDuffie is holding a revival meeting here. The sermons are stirring ones.

Already on one night, there were nine that came forward to join the church on confession of faith. All of those nine have been taught either in the senior or in the junior Christian Endeavor. Our Sunday school, which has increased in numbers about one hundred per cent. in the last six months, gives an average of twenty-five dollars to missions each quarter.

Let those who want to place their money in a school that is accomplishing things give to Beechwood; let the young people of the mountains think more than once, before deciding not to spend all of the next school year at Beechwood. School opens the first part of September. The dormitory can accommodate thirty-five pupils and the indications are that several will be turned away next year.

DO WE NEED CHRISTIAN SCHOOLS IN THE MOUNTAINS?

A DAY SCHOOL TEACHER.

ONE day this week a messenger came to the mission cottage, saying that the evening before a women had died of tuberculosis, the scourge of these hills; though the house was full of neighboring women no one would touch the deceased to prepare her for burial, because of the dreaded disease. I was about to take some children to a medical clinic at ————, but changed my plans and went to the house up the creek.

After climbing hills, brushing through briars and wading a swollen creek, I arrived at the neat, but lonesome looking, unpainted, rough plank house. There were only two chairs in the house, so everybody who could sat on the bed in the eating room and on the edge of the porch. When I walked into the room where the mother lay, I found the two sisters-in-law, pale and weary after two sleepless nights, trying to comfort the four motherless little girls, Clifton aged fifteen months, Victoria aged two years, Beulah aged four and a half years and Virgie aged six years. Victoria was saying, "Mammy's gone to sleep, but I want her to wake up. Please wake her up."

Two neighboring women began to make the burial clothes, while the grandmother with trembling fingers and almost blind, was patching raggedy little garments to be worn to the "burying."

The mother lay just as she had died fifteen hours before. With the help of one of the neighboring women, I began our task. "Men folks" gathered and they made the casket of rough planks, but padded with cotton and covered with white cambric.

The graveyard was way up on a mountain-top, and the casket had to be carried on the shoulders of stalwart men about one hundred and fifty feet up a steep incline.

These four little girls are really like spring flowers and their faith is inspiring. "We are going to be with her if we are good, because she has gone to wait for us with Jesus," said six-year-old Virgie at the grave to brave little Beulah, who was choking back her sobs, while some of the neighbors cried right loudly.

The father is a "Come Outer" preacher, sincere and honest, but, oh, how ignorant!

The country is full of "Come Outers," who preach against church organization, against educated ministers, against financial support to the gospel; this is why the mountaineers don't give more to support Church causes, they have been taught for generations that it is sinful to give money to the Church. They base such teachings on Matthew 6:25-34. Their services appeal more strongly to their emotional natures.

The funeral service of this woman who has just been buried will be held about a year from now, for this is customary. Soon as pleasant weather comes and until cold weather begins these "graveyard meetings" will be held all through the

country. And, sad to say, most everybody goes, with large baskets filled with good things to eat for "dinner will be on the ground"; four or five exhorters will be there, the meeting will last all day. Girls will be looking their prettiest and some of the men will have somewhere about a bottle of moonshine. All the little children will be there and the babies, too; friends will meet and all have a good time on some Lord's day at somebody's grave. A picnic you might well say, but no, both a picnic and a religious make-believe; yet not entirely so, for some will weep and grieve awhile certainly.

The biggest obstacles to our Sunday-school services are swollen creeks, most every road or path is a creek-bed—and deep snows in winter, and "graveyard meetings" in spring, summer and fall.

Corn liquor is an active agent of Satan up here. A man is not himself when full of it. Sunday is the day to be drunk. There are mothers back in the hills afraid to let their girls out of the house on Sunday.

Two weeks ago I was in a certain hospital where a man lay with three bullets in his body.

Five of his friends had been to see him the day before; one, the sheriff, said, "I killed ———— last week." Another said, "I shot ———— Wednesday." Another, "I put ———— under the ground." The doctor who was in the room interrupted, "The patient must sleep."

Next day the doctor said to me, "———— died last night, making a total of seventeen men killed this week." Of course this was unusual, but the telling of it illustrates the fact that whiskey makes these men mad. There are three stills operating within five miles of this station. Every man in this community carries his gun after dark as casually as his watch, not to make trouble but for protection, even to church are they worn. We need to know the gospel of Jesus Christ up here. We need to feel the power of his resurrection.

THE LIGHT ON THE HILL.

MISS EARLINE COXE.

ABOUT six years ago Dr. E. O. Guerrant, at the request of the people at Levi, started a mission in a little mill house beside the road. Miss Ayers, of Virginia, was procured to teach both day school and Sunday school and to do the community work.

She lived in one room of the home of Mr. and Mrs. Isaac Price, which they gave to the work till a home could be provided.

A beautiful site on the hill above the little old mill house had been deeded to the mission by Mr. Price. Plans were made for a schoolhouse and teachers' cottage.

After three years a well-built, frame house of two rooms, with stone foundation, was well under way. Miss Ayers was able to hold services in it for a short time before she had to go back to her home to stay with her parents.

Other workers came and went, most of them staying such a short time that when Miss Ray was sent here by Dr. Tyler two years ago, she was greeted with, "You going to stay one week or two?" She did not understand what they meant, as she had come to stay till sent elsewhere. Some said they were not going to try to like her, for when they got to knowing one, she left. In the fall when I came to help Miss Ray I was asked the same question, the *helper* just before me staying only six days.

The room at the Price's was ours, too, but you have heard about that room. It's the cottage you want to know about.

Last November the long worked for cottage at Levi was started. "Brought

One of the finest "teams" in the mountains; Rubie Ray, left; Earline Coxe, right.

on" material and workmen made it possible for the work to progress rapidly for "these parts." The stone was quarried from nearby hills and the basement was soon complete. By Christmas the house was ready for the roof. It was thought then that the work would have to stop until spring. Kind friends of a good old Kentucky church came to our assistance and provided a pipeless furnace, thus enabling the work to continue.

While the men were working here, there were many other workers elsewhere. Things began to come from every direction to furnish the cottage. I will not try to give a complete list, but here are some: A Christian Endeavor Society sent furnishings for one bed room, a Bible class sent mattress and springs. Others gave linens, quilts, towels, table silver, dishes, curtains and shades for all the windows, and so on.

With all those things we could not wait very patiently to move the middle of March. When we got up here, "On The Hill," to set our house in order, we found that some of the workmen had made some nice tables, others had done many things to help us, so we were not long getting "fixed up."

Would you like to see and hear more? Come with me to the front porch. Here's a swing that was given. All around you can see the homes of our people, nine without changing your seat. The view can't be described.

When you come inside you enter first the living room with its open fire, as the weather is not cold enough for the furnace now.

If you have time to tarry you may either read or enjoy the Victrola. The beautiful built-in-bookcase with glass doors with about three hundred volumes is a gift from one circle. A very much interested family gave the Victrola and a number of records.

In case some one comes for medicine you will find it in our well fitted up "drug store." It is also built in, thanks to one of the workmen. It is in the corner near the back door. There are medicines, some fixed up by one of our doctor deacons, others are simple remedies that every home should have. Besides, there is a Red Cross first aid case and an abundance of bandages, cotton and adhesive.

To the right of the living room are the two bed rooms with closets. On the left is the dining room and kitchen. The latter has two nice pantries, with plenty of shelves. No doubt you will be interested to know if we have anything on them. The people were not long filling them. They came with canned fruits, pickles, potatoes, meats, eggs and we even had to improvise a chicken coop on the hill for the fryers.

You go out the back door into a screened porch. Opening from it is the door to the basement stairway. One lady gave the screening for all the windows and doors, too.

The outside dress of paint was given by another deacon and his wife. It will be put on as soon as the cold weather is gone.

The water supply will come from a cistern not many yards from the house. We had hoped to have it piped into the kitchen and a bathroom, but that we will have to wait for. Every mission ought

to plan for that and every other convenience possible, as so many demands are made upon the time of the workers they need it.

All the people think the water "mighty handy," that near, and "these houses" large for two people. They come and look and look, and remark about the whiteness, the plastered walls (never saw any before), and the cleanness. The silver with L. M. on it they think too pretty to eat with, the white shelves too clean for dishes. One girl said, "Miss Ray, everything's as white as grave stones." As we go up and down the creeks, old and young alike say with sparkling eyes, "We see the light on the hill every night. I look out before I go to bed to see if you are still up."

Will all of you who have given of your time, money and prayers, thus making "The Light on the Hill" possible, "pray without ceasing" that it may ever be a light to these people.

There is great interest manifested by the community in all the work. They showed it in a substantial way this spring when they gave the foundation, worth about three hundred and fifty dollars, for another room to the school. This room is a great help to the Sunday school, as there were anywhere from one hundred and thirty to two hundred in the two rooms before. None of these have adequate seats. At present we use boards

Mr. and Mrs. Price and some of their children and grandchildren. They could well be called the father and mother of the Levi Mission.

across bricks and some discarded desks.

We have many things in the way of equipment, though, blackboards, kindergarten supplies, teachers' desks and chairs, lamps, a bell, books and other things.

A nurseryman added an orchard of sixteen apple and peach trees to "The Hill" a few weeks ago. A good lady a nice lot of flowers.

In behalf of this community and the workers here, I wish to thank all who have contributed in any way to the Levi Mission.

Again I want to ask that you pray There are so many that walk in darkness. Oh! that they may have the Light of Life.

Levi, Ky.

DAYS AND NIGHTS AT STUART ROBINSON.

(From a letter written by Miss Mabel Hall.)

THIS has been an exciting week. Monday night Mrs. Tadlock had a party down at her cottage, to eat a "Faculty Cake" sent by some society. Ooh, but it was good! Dr. Tyler was here Tuesday night, and we had another party—Faculty. Last night (Wednesday) Mr. Scott brought the Circuit Judge down to make us a prayer meeting talk. Now I'm supper cook for these fifty people, and when two companies came, it excited me a wee bit. However, all went well.

When we say Stuart Robinson is full, that doesn't half express our bursting condition. From cellar to attic we are "scrooged." In the attic there are six beds and fourteen girls all in a row. For those fourteen girls there are four mirrors, twelve inches by fourteen. Some of the

girls place their bowls on the attic steps to perform their morning ablutions there. The boys are equally crowded.

Why does Mr. Tadlock take them when he has nowhere to place them? How can he turn them away? Near dark one afternoon last week a woman came into the kitchen. She "lowed" she could get her gurl in school? The matron told her she didn't think there was any chance, but told her to go to see Mrs. Tadlock. She then said, "If you'll just take her, I'll furnish the bed. I have a crib bed. She's large for her age, but she can double up. She'll have to."

Mrs. Tadlock decided she *could* crowd the crib bed in somewhere!

When the father of the girl brought the crib bed he begged and pleaded that they would take the other child, he 'lowed they could scrooge in some way. However, they decided it was enough for one to double up in a baby bed.

The next morning after this occurrence I heard men's voices out in the boys' hall. I couldn't understand, for it was only daybreak. One voice I recognized as Mr. Tadlock's, saying, "I'm very sorry, Mr. Ison, but there's no room, we can't take any more."

"Will you have a place later?" asked the anxious father. "Not that I know of," said Mr. Tadlock. "How long does your school last?" "Until May."

By this time they were moving down the hall. As they went out the door, he said, "If you have a place, let me know. I hate to go back and my children have no chance."

I peeped out the window and in the early morning light I could see a man with two boys going down the mountain, back to their cove, waiting their turn.

One man came to place his children in the school, and when he was told there was no room, he insisted, and ended by saying, "this here school is getting to be the talk of the country."

It is wonderful to see how interested the parents are. The girls are required to have aprons. If they do not have them their grades are taken off. Two new pupils came, a brother and sister. Of course they didn't know the rules and the girl didn't have an apron. The boy was going home the first Friday they were here, for the week-end. The girl told him to be sure to tell her mother to make and send her some aprons, and he delivered the message.

It seems that the father was afraid the mother wouldn't get it done, so he went to the store, bought the goods and sat down at the sewing machine and made the aprons himself! She is wearing those aprons and they look very well!

We are all so happy over Stuart Robinson's new possession, a "Thor" electric washing machine, sent by the First Presbyterian Church, Laurel, Miss., for a Christmas present. You can't imagine the joy of using it and then seeing the beautifully clean white clothes swing on the line on the hillside. Of course, one thing calls for another, and we are sighing, longing, for a mangle now. If we had a flat ironer, all the bed and table linen could be done in a very short time.

However, we would be satisfied if our next gift should be a cook. This seems to have always been S. R. S.'s big problem.

We are having wonderful, wonderful weather. Yesterday when I was out gathering in my clothes, I saw two beautiful blue birds. This morning there was a thick white frost, and all day we have had sunshine.

Every kindness done to others in our daily walk, every attempt to make others happy, every prejudice overcome, is a step nearer to the life of Christ.—*Arthur Penryhn Stanley.*

Mountain Flowers.

A Highland Lassie.

AN IMPORTANT WEEK AT STUART ROBINSON.

MRS. G. C. WOODBRIDGE.

THE first week in March will long be remembered by the citizens of Blackey for the two enjoyable entertainments given by the pupils of Stuart Robinson School.

On the evening of March 1st the music pupils of Stuart Robinson School delighted their friends with a concert of unusual merit. The entertainment was opened with selections by the younger pupils, whose carefully memorized and correctly fingered renditions of their little pieces gave great promise of future excellence. Following the contributions by the young beginners came the performance of the intermediate students, whose progress reflected great credit upon the school. The numbers consisted of instrumental solos, duets, and trios, given with few exceptions, entirely from memory. The selections from the advanced pupils were such as would have stood the test of the strictest standards of musical criticism. Such classic pieces as Godard's "Au Matin," as solo, and the well known "Barcarolle," from Offenbach's opera, Contes d' Hoffman, arranged for six hands, were rendered in a manner worthy of far older and more experienced students of music. Besides the instrumental numbers several vocal selections were also given, notable among them the tender plantation melody, "Doan Ye Cry, Ma Honey," in sextette.

Four years ago Stuart Robinson had no piano, and singing was an unknown accomplishment among its pupils. Due to the prayers and earnest efforts of Mr. Tadlock, the nucleus of a music department was formed, and from this small beginning the course in music has grown to be an important factor in the curriculum of the school; while the institution now boasts five pianos all kept in constant use for practice.

Under the able direction of Miss Valeria McKinstry, to whose untiring efforts the success of this evening's performance is due, the pupils have made marked progress and the taste for good music is being rapidly developed, while its refining influence is making itself felt in the lives of the pupils.

The second, which occurred on the evening of the fourth, showed in marked degree the dramatic talent possessed by these young students and the remarkable memory work of which they are capable.

The play given was entitled, "An Old-Fashioned Mother," and depicted the life of twenty years ago in a simple, old-fashioned New England village. The comic portions were rendered in such clever manner that the audience was thrown into peals of laughter, while the sad ones touched and subdued all with their appealing pathos. The young performers seemed to feel the very spirit of the parts they enacted, and lived, as it were, the scenes through which they were passing. And the facial expression and naturalness of manner contributed greatly to enhance the attractiveness of the excellently spoken dialogue.

Miss McLaurin, the able principal of Stuart Robinson, worked day and night training the young actors in this successful entertainment and to her efforts we owe our thanks, as also to Miss Bartholomew and Miss Wester for the long hours of work spent in preparing the costumes worn by the children, which by their appropriateness contributed so largely to the enjoyment of the play.

THE HIGHLAND SCHOOL, GUERRANT, KY.

REV. W. B. GUERRANT.

THE most encouraging signs of progress in our mountain work that I have noticed in the past few years is the marked increase in the interest taken in the work by the whole Church. It is our belief that as soon as the great need of the mountaineer becomes generally known by Christian people, that it will be met. Information makes us friends. We have yet to have a visitor who goes away without a strong conviction of the worthiness of the work.

The Highland School is located in Breathitt County, Ky., on Puncheon Creek. Several years ago this creek was generally recognized as the worst place in Breathitt. Breathitt in turn held about the same reputation in the State. The writer will hardly forget his first night at the school. He was sitting at a table quietly reading when of a sudden what sounded like a machine gun battery opened fire on the campus. His roommate immediately extinguished the oil lamp and from all sounds in the darkness one would judge that he was going under a rather low bed. A kind superintendent had acquainted us with the fondness of the people for pyrotechnics and advised that no part be taken in them. The least desire to disregard this advise has yet to be experienced.

Twelve years ago Highland consisted of one teacher and the shade of a sycamore tree. To-day it has a corps of thirteen workers with two dormitories, a school building, the Mountain Orphanage, a new building which will be completed this summer—a hospital, a doctor's cottage and a beautiful little church building, with a membership of one hundred and fifty. The school has under lease a farm that furnishes an opportunity for several boys to work their way through school and also to greatly reduce the cost of living.

We hear much of the pure Anglo-Saxon stock of the mountaineer. I know of no place in which one may better observe this than in one of the schools of this section. Away from the railroad, the pupils are almost entirely from the remote creek coves. In the school the work is done by the students. Practical cooking and housekeeping is taught to the girls and by another year we are endeavoring to place in our regular school work a course in domestic science and agriculture. The aim of the school work is to give to each student a thorough education up through the high school, to equip them in a practical way for making a home and a better living by a knowledge of cooking, farming, etc., and above all,

to lead them into a knowledge of religion which, in turn, will lead them on into a fuller development of their lives. In the accomplishment of this aim we believe that we are making progress.

Quite a number of Highland students go to college and professional schools. There are three in Centre College this year and another one will go there next year. One of the graduates of this year's class is planning to enter Stonewall Jackson this coming year. Quite a number have taken the course for trained nurses. One of these girls will return this summer as a graduate nurse to take charge of the hospital. While visiting in a city a few days ago, the writer was called to the telephone by a lady who recently suffered the loss of her brother by death. She told him that the last days of that brother were made easier by the ministrations and comfort of his nurse. This nurse was described as a young lady of a strong Christian character and her influence for good as having made an impression on the whole family. That nurse was a Highland graduate—not an exception to many of the others.

In January the whole school was made sad by the death of Miss Hannan, the nurse, and were very uneasy for several weeks about the little daughter of our principal. They both had typhoid fever. An epidemic of this much-dreaded disease was probably only stayed by the prompt aid rendered by the State in furnishing vaccine. Every year a recurrence of such an epidemic is dreaded, on account of lack of equipment. The dormitories and orphanage are crowded, yet we have no sewerage protection, no water works and not a bath on the whole plant. Our aim is to teach sanitation, yet under such conditions it is difficult to do so. The health authorities condemned the school well on account of sewerage contamination. Since that time the teachers and students have had to carry all of their drinking water from a spring or a neighbor's well, quite a distance from the school. The greatest impediment to the rapid expansion of the work in this field is a material one.

Sometimes the question is asked as to whether or not the students appreciate the help received in the school. A year or so ago I was impressed with the speech of a young lady of the graduating class, who is now, after training in a State normal, holding a responsible position as a teacher. In the concluding paragraph of her valedictory she expressed her sincere appreciation to the principals of the school for all of their sacrifices made for her, then to the local church for all the spiritual help it had given her, and last to the Presbyterian Church for making such schools possible for her and her people. Acquainted to a certain degree with the history of her life, both of the moral and physical obstacles that she had to overcome, I could not but feel that she had paid the highest possible tribute to the work.

NACOOCHEE SERVING.

REV. J. K. COIT.

TWO things have characterized the year of school work just closed at Nacoochee Institute. The general depression seems to have struck us with unusual force. The year has been one of severe testing throughout.

From the standpoint of the things for which we labor, all are agreed that the year just closed is without question, for all round results, the best in our history.

Three outstanding spiritual awakenings were experienced throughout the year and resulted in bringing to Christ the *last one* of our boarding pupils, in the month of March. A much larger num-

ber than usual expressed their purpose of entering all-time Christian service should the Lord open the way.

One of our graduates enters Davidson next year, continuing his preparation for agricultural mission work in South America, which purpose he formed two years ago. Another plans to continue her training as a missionary for Korea. The third enters a woman's college with definite purpose of preparing for Christian service as the Lord may lead.

Sautee, Ga.

MOUNTAIN CREST PRESBYTERIAN SCHOOL.

REV. J. E. JETER.

THE purpose of Mountaincrest is purely Christian. When we say Christian we mean in the broadest sense of the word, with everything that goes with Christianity. No one can have the right relation to God without having a burning desire for knowledge that he may he more useful to his fellow-man. Is it not just, when we see our State so far down the line in education, for us to feel a sense of shame? And may it not be called a holy ambition for us to want her to advance, even to first place? Not that we might boast, but that we might shoulder greater responsibilities in lifting the world closer toward God. Therefore the purpose of Mountaincrest is interwoven with the desire of every patriotic citizen of Arkansas and of every Christian in God's great kingdom.

We have had a very fruitful season at Mountaincrest. There has been many

New barn at Nacoochee, used as boys' dormitory, since the bulldog of the real dormitory. The boys don't complain, but the cows do.

things to gladden our hearts and remind us that there is no love like God's love, and no people like His people.

First, our school opened with a good attendance. Not over-crowded, but about all we could accommodate. There has been an increasing interest in the work, both among the mountain people and the Church at large. You can hardy imagine the joy it is to us to have parents drive for twenty-five and thirty miles and place their children in school. Only a few months ago we were dreaming this, that people all through these mountain coves would know of Mountaincrest and its mission, and would seek to have their children in school here, and now it is coming to pass. The educational feature alone, of course, would not mean so much, but the opportunity of training these young people for Christ means so much to every one who loves him.

The ladies of the Synodical of Arkansas have added to our equipment during the year one piano, three sewing machines, one large hotel range, cooking utensils, table ware, sheets, pillow cases, and a bountiful supply of quilts and blankets, of which we were very much in need. Beside these, there were the Christmas boxes loaded with good things and making many people happy, some of these coming from other States. We also received two very fine specimens of thoroughbred pigs, to start a pig department with. So altogether we feel that we are being wonderfully paid for our work. We now have forty-four members in our Christian Endeavor Society, many of them taking an active part.

Of course, we still dream dreams. We see our mountains more densely populated, with thousand of happy homes along scenic highways. We think of a country that has been reserved through all these years for the homeless of the twentieth century, where they can find cheap homes, free from the worries you find in a congested city. Sometimes we even think

The future President of Mountaincrest.

Yes, Mountaincrest is going to have a new building. Here's some of the stone and some of the boys who will stay in the building.

of ourselves riding over a good road, but among these dreams we also have some real plans. The State Home Mission Board has granted us an allowance sufficient to employ a teacher for agriculture, so beginning next term we have a teacher to take charge of that part of the work and teach the grading of stock and soils, which is very much needed in this section. We will also teach domestic science.

All in all, we are happy in the work, for we believe it is God's work. If it had not been for this faith, and this privilege, to shift responsibilities from our shoulders to His, we would have long age given up in despair.

Mountaincrest, Ark.

Of thine unspoken word thou art master, but thy spoken word is master of thee.—*Indian Proverb.*

BETHESDA SCHOOL, OCALA, CARROLL COUNTY, VA.

REV. GEO. GILMER.

THE greater part of Carroll County, Va., is a high table land, greatly broken, situated on top of the Blue Ridge Mountains, overlooking North Carolina. The county has a population of above twenty thousand, probably not more than twelve per cent. of them being members of any church. Hillsville is the county seat. Here it was that the terrible spectacular crime of the shooting up of the court was committed a few years ago, sending a thrill of horror all over the United States and much of the world. This gave the county a bad reputation, but those who know the people are well aware of the fact that most of them are law-abiding, kind, hospitable, industrious, and have many excellent traits.

Most of the population, however, are poor in this world's goods, and the school population in places is congested and inadequately provided for by the public school authorities, on account of lack of funds. It was in such a community that the Bethesda School was located in September, 1919. The school building was erected on the lot of the Bethesda Presbyterian Church, and is a substantial frame building of two stories and four rooms. The Home Mission Committee gave one thousand dollars, and the people put that amount in and did much of the work.

The main purpose of the school was to relieve the congestion in the public school about one and a half miles away, where there were two teachers, for a five or six months' term, and about eighty pupils. About twenty of these boys and girls had reached the high school stage, and must abandon their further education or have high school facilities provided in some way. They were bright, capable, ambitious children and in every way worthy of help, because they were ready and willing to help themselves. At the outset it was intended to provide one high school teacher only for these twenty boys and girls, but the pressure was so great for help for the little folks in the grades, many of whom were too far away to attend regularly the public school, that another teacher was provided for these.

The two teachers are Miss Nannie Kline, of Charlottesville, Va., and Miss Mary McIlwaine, of Petersburg, Va. Both are Presbyterians and ladies of fine Christian character and much experience in teaching and mission work. It was intended to limit the number of pupils to forty, but so great was the demand that fifty-three have been enrolled this year and one of the more mature high school girls, Miss Josie Smith, was secured for part time to help with the grades.

The writer has visited the school and was wonderfully pleased with the work being done. He doubts if a finer type of Christian school can be found anywhere. The school is not prepared to take boarding pupils, but finds all the pupils it can take care of in the community. We believe this to be the most economical type of school the Home Mission Committee can establish. Of course our large boarding schools get more pupils together in a single school, but if a comparison of the two types of schools is made, it will be found that the cost per pupil is much less in this type of school. Then, too, the congestion in the nearby public school being relieved, those teachers can do a better work and both Church and State thus cooperate in the training of our boys and girls.

In our schools, of course, the Bible is the main text-book and lessons in it are given every day, and then on Sunday in the Sunday school at the church nearby. Our teachers teach in the Sunday school and do community work in the homes as far as they have time.

Rev. Jos. T. Williams is pastor of the Bethesda Church, and lives in the manse nearby, in which there are furnished rooms for the teachers, although for the

On the hill, Bethesda church and school. The Manse property in the foreground.

present they are living in a home a little nearer the school. Mrs. Williams (nee Sparrow) is a graduate of the Training School at Richmond, and takes a great interest in the work of both church and school. She has given the girls lessons in basketry, and has also made a visit to the Girls' Industrial School at Foster Falls, in Wythe, the adjoining county, instructing the girls there in the same art.

Bethesda school and church and manse form a center of fine Christian influence of far-reaching effects, known and read of all in that section. We need a hundred more just such schools in the congested school districts of this great mountain section.

TEX.-MEX.

NO MISSION school number would be complete without mention of Tex.-Mex. We show here the building plan of the school, and also the guiding genius, together with the first building, in which Dr. and Mrs. Skinner —we were going to say lived, but existed might be better—the first summer they were on the field. Dr. Skinner's picture, and the quotation below are published without his knowledge or consent.

We quote from a secular newspaper concerning the school, and one ex-student, referring to the article quoted, says:

"Believe me, that article didn't say enough about Dr. Skinner's devotion to that school. It can't be put in black and white. One must be there a while before he can understand it. I, for one, feel that I will never be able to pay him for what he has done for me alone, much less for the cause as a whole."

Tex.-Mex. once advertised for a "real man," as an addition to the faculty. The requirements were few, but a combination hard to secure in this day of specializing. The person applying for the job had to be a scholar, a teacher, a plowman, a milkman, a ditch digger, and had to possess a spirit of self-sacrifice so true as to be unconscious of its existence. Unconsciously the president of Tex.-Mex. was drawing a picture of himself, and making demands hardly to be expected of a student pursuing the ordinary college course.

Tex.-Mex. will yet prove a boon to the town of Kingsville—a gift to the community from the people of Texas, and a monument of such proportions as to belittle the conception as gained by the first eight years of the school's life. Yet these things would possibly have never come to pass without the unconquerable spirit

Rev. J. W. Skinner, D. D.

of the developer at the helm. Figuratively and literally, he has put his hands to the plow without looking back. This has been done when the very elements have conspired against him; has been done when the school was blessed with friends—and mostly friends only; has been done when the raven croakings of misfortune and discouragement were loud enough to drown forever the still small voice of encouragement in other hearts than his own. He dons overalls and jumper, preacher's cloth or professor's garb, with equal fervor and equal aptitude. Tex.-Mex. and its success is a passion with him—a passion born of a Christian spirit and a belief in the brotherhood of man. The question has been asked once, or a dozen times, "Why does this man cling so persistently to an unimportant and insignificant school, when his qualifications fit him for higher places in life?" There is but one answer—could be but one answer: Because he is Dr. Skinner and because the call came and he considers it his mission in life to build Tex.-Mex. up to that place dreamed of by souls with something more than dollars as an incentive. Because of these things he is the man for such a school and for these things is beloved by all South Texans.

A BIT OF OUR KENTUCKY MOUNTAIN WORK.

REV. WM. CUMMING.

TWELVE or fifteen years ago the writer was chairman of Committee of Home Missions in West Lexington Presbytery, and Perry and Letcher counties were the latent possibilities and almost the despair of our Home Mission work. Hazard was forty miles from the railroad, with nine high mountains to cross and Whitesburg was thirty-five miles farther back. Within the past ten years, reaching after nature's great storehouses in fuel, the railroad has brought both of these county capitals and their counties within touch with the outer world and the attendant changes are more than interesting.

The old and the new civilizations are very manifest in their contrast and in their influence the one upon the other. On the streets, at church, in the homes are evidences of the simple, primitive life of the mountains quaint, unusual and attractive; at the same time dress, manners and ambitious very much up-to-date as we, in our fancied greater progress and refinement are wont to see them. Modern civilization is crowding in with its vices and virtues, beginning to develop latent possibilities and endangering the loss of much that is really worth while in the conservative mountain character.

Hardshell, Primitive, Regular Baptists have left their strong impress on the religious life. While they are losing in numbers and force, the influence, largely because of family connections and kindred ties is very persistently increasing the difficulty of reaching the people

through the Sunday school, the Young People's work and the paid, settled pastorate. But through the channels of education the barriers are being broken down and the promise is for more rapid strides forward as the Church is winning its way into the heads and hearts of the people.

Our Church school work has set the pattern and stirred the ambition, and even where we have not our mission schools, the public school is proving of very great assistance to the Church in affording them the opportunity to bring to a wide-awake young life the best things spiritually. I have talked to the young people in the public schools all over the State and nowhere had as alert, eager, responsive hearers as in this territory. More than once or twice we seem to have lost our opportunity in these fields, but it has come again and with greater promise than ever. Ten years will work wonderful changes in developing the vast wealth that has only begun to be reached. They will work as wonderful changes in the intellectual life and we are confident quite as great changes in the spiritual life of all this territory. With no thought of claiming for ourselves the best, to the disparagement of other churches who are working here, we yet say that our three pastors and their wives now in this field have very few, if any superiors in our Church, in consecration, zeal, vision and in winning their way into the hearts and lives of the people. We trust God may give them the privilege and honor of continuing and reaping the fruitage of their sowing in tears and toils.

Winchester, Ky.

LEES COLLEGIATE INSTITUTE.—KENTUCKY'S SYNODICAL MOUNTAIN SCHOOL.

REV. J. C. HANLEY.

THIS is one of the oldest mountain schools, having had its beginning in 1882, when a school for the youth of Breathitt and adjoining counties was established by a Mr. Dickey. After several years of struggle, this school passed into the control of the Central University, and later was taken under care of the Synod of Kentucky. It is located at Jackson, Ky., which has been for many years one of the most important towns of the mountains of that State.

In honor of Mrs. S. P. Lees, who was for years a very generous contributor to the work, the school was named "The S. P. Lees Collegiate Institute." The institute has been, and is now, one of the most potent factors in the education and moral life of the whole mountain region. A great many of the teachers of this section have been educated within its walls, as well as a large proportion of the business and professional men and women.

For many years this was the only school in a very large area of country, and in those days hundreds of pupils were enrolled. Although several other schools have been established, besides the public school, "Lees" still holds its place as one of the most popular and efficient. The enrollment for the present year is over two hundred. The course of study extends from the primary through a full four years' high school. A special feature is the study of the Bible, which is made a part of each year's work, and has its place on each day's program. The pupils come mostly from the immediately surrounding neighborhood, yet there are many who live as far as fifty miles in either direction. For the accommodation of those whose homes are distant from the school, a dormitory is maintained. Here, besides the teachers, some forty young people have their homes during the school year. This is really much more beyond the capacity of the dormitory building, but the pupils are crowded in, and so anxious are they to get accommodations at all that very little complaint is made when

as many as four and sometimes five and six are put in a room meant to be occupied by two. Enlarged facilities along this line are urgently needed, in order that this school may be enabled to give accommodations to all children who apply for admission. Just recently, a prominent business man was overheard to say, "What a pity Lees does not have more dormitories. There is such an opportunity for it to be such a big school and do such a great work."

Most of the pupils, of course, pay a nominal fee for tuition, yet this year nearly one hundred are given their tuition. These all do some work, except those who are too small. To cover the expense of keeping these, a scholarship fund is provided by donations from friends of the work. Ten dollars will pay a child's tuition for the entire year. Many applicants for help are turned away each year. It seems a terrible pity to have to turn away a child who applies for aid, when one knows that it may be the child's only chance for an education.

One of the interesting features to a visitor to "Lees" is the chapel service, when the Scripture reading is from memory. The leader announces, "This morning we will have Bible reading from memory," and immediately from all sections of the room pupils rise to respond with verses which have been committed. Or perhaps, some particular department will be called upon for the Scripture, when an entire chapter will be given, each pupil rising in turn and giving the verses in their order. Very seldom are any mistakes made. Committing Scripture verses and stories is emphasized as a part of the work of the school. From the smallest tot to the oldest—each is eager to say a verse.

It is one of the hopes of those in charge of Lees, that the day may soon come when there will be a special department of Bible teaching, so that the work may be done more efficiently than at present. Bible study and religious work is especially emphasized. At a recent revival service, all the pupils professed Christ and many united with the Presbyterian Church. Beside teaching in the Sabbath school of Guerrant Memorial Church, the teachers of Lees direct the Christian Endeavor Society. They also conduct a mission Sabbath school in the southern part of town where there are nearly one hundred pupils enrolled.

The Jackson Conference—an institution of the Synod of Kentucky—is held each summer at Lees, under the direction of Mr. T. B. Talbot. This has proved a most wonderful aid to the mission work of the Synod by making the work known more widely. Besides, it has had a great influence on the religious life of the community.

While Lees has done a great work in the past, and is still doing good work, yet the workers are put to a big disadvantage by not having the necessary equipment to carry on the work as they would like to do. Increased dormitory, enlarged scholarship donations, are two needs that appear urgent. But as great a need as any, perhaps, is library equipment—books and periodicals. The young people of the mountains need to be trained to read. For this purpose good, wholesome story books are needed. Reference books to use in connection with the school work are a necessity—such as encyclopedias, works of the poets, works on science, etc.

Is it worth while, one often asks himself when reading or thinking about a work of this kind. To the workers this question also often presents itself. And when the burdens—the discouragements, the difficulties, the lack of equipment, the failures, the want of interest on the part of the Church at large—when these things bear down on them, they are often inclined to cry out, "What's the use?" But when those who have been in the work for several years—who have given the best portion of their lives and energies to it—turn from a contemplation of the burdens to take a view of what things are accomplished—to look at that boy or girl who has been given an opportunity and has made good, to contemplate a community that has been revolutionized, to

count the churches that have been built, and to name the lives that have been strengthened, ennobled, Christianized, given an ideal and an inspiring vision, and sent out to bless the world—they say it is worth it all. "And the half has not been told."

Jackson, Ky.

A SUGGESTION FOR THE SCHOOL FOR MEXICAN GIRLS.

MRS. C. S. GUERRERO.

HOW eagerly I read the March issue of THE MISSSIONARY SURVEY! How thankful we are that the Church is awaking to its duty toward the Texas-Mexican work, so that it is no longer a "neglected field," but holds an important place in the missionary program of the Church.

I was educated in a Methodist mission school and later graduated from the Scarritt Bible and Training School. Since "stolen" by a Presbyterian, and trying to be a helpmeet for him, I have felt the great need of a mission school such as the one I was raised in. I know personally several mothers living in the country who would send their girls eagerly, because there are no schools where they live, or if there are any, they are very poorly equipped.

Mr. Trevino has raised the slogan, "The school for Mexican girls for 1921." It is not as difficult to be carried out as some may think. Here in Austin the Church owns two lots in an ideal location. There is on the grounds a dilapidated brick building that could be renovated and put in working order for $5,000. This would make a fine beginning for the Girls' School. The first floor could be used for class rooms and living rooms and the second floor for dormitories. There

Teacher Training Class, Austin Mexican Church, the first in our Texas-Mexican Work.

is plenty of room on the grounds to make additional buildings as the occasion demands.

I hope the Church will do its share and stand by our Mexican girls, so that our future ministers will not have to go as wolves among sheep to "steal" their girls from the Methodist schools.

The kodak picture is my teacher-training class. They are studying "El Manual Normal," a course prepared by the National Sunday School Association of Cuba for the use of Latin-American scholars. Up to this date mine is the only class of its kind in our Texas-Mexican field. Our preachers cannot establish any such class because their fields are so large that they are away from home half of the time and they cannot attend a class "regularly." My pupils are taking great interest in the classes. They will be ready for their first examination by the end of this month.

Austin, Texas.

OUR SPICE BOX.

What evil is increasing in fourteen States?

One missionary, three ministers, twenty-five nurses, many teachers—pretty good results in twenty-one years. Where?

Christian Endeavor pays. What proves it?

Rather a queer "excuse" for a picnic? What is it?

If you lived in a mining camp town with no amusements, wouldn't you be glad such a school as ———— was there? Why?

Cooking and missionary work don't seem to go together, but where is a missionary cook needed?

In twelve years from the shade of a sycamore tree and one teacher to—what? But what do they still need most of all?

Beechwood has a fine library. What school hasn't and needs one?

It's our youngest, but it is about to catch up with some of the others. Where is it?

Every boarding pupil won for Christ. Where?

The most economical type of school. What and where?

Yes, it's unique. Tell some of the ways in which it's "different"?

What does constitute a call from God to service?

Who says opportunity comes but once? We have seemed to have lost it more than once, but it has come again. Where? If we don't grasp it now, will it ever come again?

Who drew a picture of himself, and how?

We owe the first "Teacher Training Class" in our Texas-Mexican work to what?

Why did they ask whether the worker was going to stay one week or two?

SENIOR HOME MISSION PROGRAM FOR JUNE, 1921.

Prepared by Eleanora Andrews Berry,

A BUSINESS MEETING.

1. Hymn—Others.
2. Prayer—For God's continued blessing upon our Mission Schools, that they may continue to be true missionary agencies, winning souls for Christ and training young lives for service.
3. Scripture—Isaiah 12; 13:2-4.
4. Transaction of Business.
5. Prayer—That our interest in all these schools may be increased, and that we may think of them, in all our work, planning to help them, and praying for them.
6. Hymn—Bring Them In.

Notes: By careful planning ahead of time, this can be made a most interesting meeting. The transaction of business is to decide which school shall be helped, that is which one shall receive some funds the Auxiliary has been given for Home Missions. Different ladies should bring forward the claims of the various schools, and the School for Negro Girls and Oklahoma Presbyterian College. The discussion could be closed by some one moving to double the amount, and send it to the general treasury that the Auxiliary might have a share in the support of all these wonderful institutions.

THE JUNIORS

A REALLY, TRULY STORY.

AWAY back in the nineteenth century, but not so very many years before its end, there was born in a little mountain cabin a little baby boy.

Babyhood is about the only time when life is easy for a mountain child, and even for babies it is easy only if they do not get sick. Many, many little mountain babies die every year because there is no doctor near and their mothers do not know what to do for them.

But Brady didn't die. He grew finely, and it wasn't many years before he was helping with the chores, bringing the cows in at night, hoeing the corn in the day time. For a few months every year he went to the public school, which could hardly be called a school at all. Some of the public schools in the mountains now are really good schools, but in those days very few of the teachers had even an eighth grade education, so Brady didn't learn so very much in the school. Often as he hoed his corn, or wandered through the mountain thickets hunting for the cow, he wondered about things, always he wanted something, without knowing what it was.

Of course, he went to the big meetings, or to the funeral services, but the preachers themselves didn't know much about the Bible, and they didn't think that children ought to join the church or study about such things in Sunday school.

One day there was great excitement on the mountain. A new preacher was in the neighborhood and was going to hold a meeting. But they said there was going to be a school. It wasn't going to run just a few months in the winter, but they were going to have *nine months* of school every year. The queer part about it was that the preacher wasn't going to do anything else but preach. Actually, somebody *paid* him for preaching! Whoever heard of such a thing!

Of course, Brady wanted to go to preaching, and he went. He also went to the school, and before many years Brady was a big boy, studying hard in the school, and going regularly to church and Sunday school. Then one day he realized that he loved Jesus and wanted to follow him, and he joined the church, even though the people didn't believe in young people joining the church.

About this time the minister who had been there had to leave the work, and after that, there never was a minister who stayed long at that station; but whoever it was that had paid the minister still paid the teacher, and the school still went on. One teacher who came realized the possibilities in Brady, and persuaded him to go to a wonderful school in another State, which a brave woman had started for mountain boys and girls, and he attended this school two years, then went back to his mountain home, where he was always a great help and inspiration to the teacher at the mission. Of course by this time he was a grown man.

About this time a new teacher came to the mission, and Brady helped her in every way he could. It was the most natural thing in the world that when the teacher's young college niece came to visit her, Brady should think she was the loveliest girl he had ever seen, and the big, fine-looking mountain youth would have attracted attention most anywhere, and made an instant impression on the girl from the town, such an impression that she decided she wanted to live in the

Brady.

mountains. So Brady and she were married.

It wasn't so very long after this that the minister who had been supplying that whole country and part of another, left the field, and the superintendent of the work asked Brady if he would take charge of the field. Because he loved his Lord and wanted to serve him, he consented, and so for two years he supplied the different mission stations with preaching. He did so well at it that he was persuaded to go to the Seminary, but now he is back home in the mountains, preaching and teaching the people. He has two sweet little girls who will soon be old enough to go to the same mission school he attended, but we may be sure that they will know more about Jesus than he did when he started to the school.

A prominent man said not long ago that if that mission had done nothing else than produce that one man, it would have paid well for all the money expended on it. But it has done much more. It has always been one of the smaller missions, yet five of its girls have gone to college, four of them are now in Christian homes of their own, and the fifth is a trained nurse, eager to serve her Master and her country. Just suppose Dr. Guerrant hadn't started the mission twenty years ago!

Real letters sent by a real teacher, who has been teaching mountain children almost forty years:

GEORGE WASHINGTON.

"HIS BIRTHDAY."

Letter 1.

Jeb 22, 1890 sweet-brier

deer techer

Youns give me a hard job. gorge Washington, he was a goodn an he fit for his kentry, he fit hard he did, but granny sayd weuns hadnt ort to fight, that nitten air the thing fur weuns i believe i would rather nit then fight pop fights so much it makes me tired.

yours truly
patty rudd
sweet-brier
en see
"N. C."

Letter 2.

SwEet bRiEr

feb 22—1890 N. C.

DeAr nanCY;

teacheR said ter RiGhT erBout geOrge WashingTon, he waS a GooD mAn aNd a gReat fIgHteR.

Sallie Card.

Letter 3.

Sweet Brier.
Feb 22nd 1890—N. C.

Dear Teacher;

George Washington was a good man.

George Washington fought for his country.

George Washington did not tell lies.

George Washington was a Christian Patriot.

Yours truly,
James Dawn

Letter 4.

sweet-brier
Feb 22—1890

Dear pop;

Hits George Washingtons birthday an teacher sayd ter rite erbout him, he never told a lie, not narry one, he never, he had er little hatchet, he did; he could fight lik everthing, he could, an thats all I kin rite erbout george this time.

henry brett.

JUNIOR HOME MISSION PROGRAM FOR JUNE, 1921.

Prepared by Eleanora Andrews Berry.

AMERICA'S CHILDREN.

1. Hymn—Somebody Else Needs a Blessing.
2. Prayer—For the children of our country, that they may be given opportunity for education, and especially to learn of Christ, and that Christian ideals may be kept constantly before them.
3. The Prescription for Healing the Sins of Our Country. Psalm 119:9-16.
4. Some of our schools which are using this prescription—
   Where they are and
   Who teaches them.
   One other fact about each.
5. A Really, Truly Story.
6. Prayer—For the children in our schools, that they may be won for Christ, and that they may be trained for service, and live a life of Christian service wherever they may be.
7. Hymn—Labor On.

Notes: 4—The superintendent should make this little talk, mentioning the schools and training the children in the names of the workers. The children might some of them be able to give the facts about some of the schools, by reading the article. Assign this in advance.

A LITTLE GIRL'S FAITH.

MRS. S. M. ERICKSON.

LITTLE O'Hana San lived with her papa and mamma in the queerest little house you ever saw. Outside it was plastered white and the woodwork had been charred so that it was black and burnt, and so odd looking. Inside there were no carpets, nor beds, nor tables, nor even chairs, only dainty little white mats and silk cushions to sit on. The bedding was hidden away in closets and at night it was put right down on the floor like the "pallets" you children think it such fun to sleep on. Why should they need tables when they could use beautiful red trays, decorated with golden birds and flowers to serve their food on? Such funny food it was, too, cold rice, raw fish, queer seaweeds, long white turnips, dainty little painted cookies and tea without sugar or cream! How much you would enjoy a visit to such a house, I'm sure, but you'd have to leave your papas at home, for they would sure bump their heads on the little low ceiling if they should stand up straight, for such houses are so very tiny.

Little O'Hana San wore a dress of the brightest colors that you ever saw. There were yellow butterflies, red chrysanthemums, and all sorts of fascinating designs on it in all the colors of the rainbow. The sleeves reached almost to her ankles, and she wore a red sash so big that it covered almost half of the beautiful butterflies. On her feet were funny little wooden sandals with red velvet straps and little white socks divided with a place for the big toe. Her black hair was tied

with a gay pink ribbon, and she looked like a picture right out of a fairy book.

But she wasn't a fairy; she was a dear little Japanese girl and she went to school every day like the little girls in America. What if she did begin to read at the back of her book and what if she used a paint brush instead of a pencil to write with? She was a very earnest little student just the same, and her lessons were hard sometimes, just like yours. At school the little girl played bean bags and hop-scotch, and a lovely game with a beautifully decorated hat and a "bean feather." But the best thing about little O'Hana San was that she went to Sunday school, too, just like you do. Some dear children in America had sent money to Japan to help the Christian teachers there, and O'Hana San's papa and mamma had learned about Jesus and had begun to follow him instead of praying to dumb idols that could not help them. And O'Hana San went to Sunday school every single Sunday that came.

By and by, though, God called O'Hana San's papa up to live with Him, and she and her mamma were left alone. They were very sad, but still they thanked God that he had learned about Jesus before he left them, and they were happy to know that some day they would join him in God's country. But after her papa died O'Hana San and her mamma began to have trouble. There was very little money for them to live on, and they had to sell their dear little home and move into a smaller one in a dirty court where lots of poor, untidy people lived. The mats were not such a lovely white; there was no pretty little garden with gold fish in the tiny lake, and their food was plainer and coarser. They grew poorer and poorer as time went on, and then O'Hana San's mother took a boarder to live with them. He was a soldier, a real live one, with a clanking sword, a dazzling uniform of brown and red, shining brass buttons, and so many medals that they made one's eyes hurt. He and O'Hana San were great friends, and she used to help her mother cook his dinner. There was always a nice fish and some vegetables for the soldier, but as they grew poorer and poorer there was very little besides rice for O'Hana San and her mother, except on Sunday, when they always had fish as a special treat.

As I told you before, O'Hana San always went to Sunday school, and she always took a penny with her. Japanese children are very proud and many of them will not go to Sunday school if they have no penny to take along. But pennies grew fewer and fewer at our little girl's home, and it grew harder and harder to buy even rice and the few coarse vegetables. One Friday morning O'Hana San's mother counted her money very carefully and said, "O'Hana, mother has very little money to-day. If we buy our Sunday fish to-morrow there will be no money left for Sunday school. What shall mother do about it?"

O'Hana San thought hard for a moment.. She did like fish so, and she looked forward all through the week to their Sunday treat. But she must go to Sunday school. Two big tears welled up in her eyes, but before they could fall she thought of a lesson and a text she had learned at Sunday school, and said "Save the penny, mamma, and I am going to pray to God to send us a fish anyway."

Sunday morning she trotted off to Sunday school with her penny clutched tightly in her little brown hand. The fish had not come yet, and it would not be long until dinner time. What if it shouldn't come? But God had promised. She dropped the penny into the collection box and began to learn her memory text.

But some one was speaking to her: "A man at the door wants to speak to Hana O Mori," and there at the door was her own soldier man in his beautiful gay uniform with all his medals, and this is what he said: "I am going to take dinner with a friend, O'Hana San, and I stopped to tell you that you and your mother must eat the fish that you have prepared for me!"

INSIDE A HEATHEN MISSION SCHOOL.

Have you ever been in our mission school,
When the benchless floor was crowded full?
Have you looked on the childish faces there,
That are crossed already with lines of care?

In front of the door, the noisy street
Is trodden hard by the children's feet;
And every nook of the spacious room
Is bright with their faces—and still they come.

Far in the depths of their wistful eyes,
A questioning thought like a shadow lies—
A shadow of hunger, want and pain,
And childish hopes that are hoped in vain.

Oh, white is the field, and the laborers few!
But it calls for a love that is warm and true;
Shall we win these souls for the Saviour's fold
By a careless lesson, or a precept cold?

To-day a beseeching cry goes forth
From end to end of the waiting earth;
A cry from the children, tender and sweet—
These heathen children that throng the street.

Shall we dare to-day to hear in vain
That passionate cry of wrong and pain?
Shall we dare hereafter, in shame, to say,
We heard the cry, and we turned away?

JUNIOR FOREIGN MISSION PROGRAM FOR JUNE, 1921.

Arranged by Miss Margaret McNellly.

TOPIC—MISSION SCHOOLS.

Song—Jesus Loves Me.
Lord's Prayer in concert.
Minutes.
Roll Call—Answer with the name of a mission school.
Business.
Collection Song.
Offering.
Devotional Service—Love.
Prayer for the children of non-Christian lands and those missionaries who teach them.
Quiz—What do you know about mission schools?
Recitation—"Inside a Heathen Mission School."
Story—A Little Girl's Faith.
Song—Selected.
Sentence Prayers.
Song—That Sweet Story of Old.
Close with the 23rd Psalm in concert.

SUGGESTIONS.

For the Devotional Service, ask each child to repeat a verse of Scripture on Love. Let them be notified before the meeting so that they will have the verse ready.

Review the children on our mission schools and our industrial work also. Items may be obtained from the May issue of THE SURVEY.

Let the leader explain the necessity for industrial work, as well as Christian education. This information will be found briefly stated in the Monthly Topic of the current issue of THE SURVEY.

"We Never Knew"

EGBERT W. SMITH

The little pamphlet of fifteen pages with the above title by Mrs. John Russell Sampson is an interesting and striking presentation of the condition and treatment of women in all the great mission lands, and among the immigrants and mountaineers in our own country. It presents the facts in picturesque and vivid style. One woman representative from each country describes the conditions of her life, what childhood she has had, what her work is, how she is treated by her menfolk, what her outlook is. To all who want much information in small compass most winningly presented, and to any local Auxiliary casting about for a missionary drama, I most heartily commend this little pamphlet. It can be ordered at three copies for $1.00 from its gifted author, 615 Brook Road, Ginter Park, Richmond, Va.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

BOX 330, NASHVILLE, TENN.

OUR JUNE TOPIC—EDUCATIONAL AND INDUSTRIAL MISSIONS.

WHEN Paul went over from Asia to plant churches in Europe, his policy was not to import a sufficient number of Asiatic missionaries to supply the churches which he organized or to complete the work of evangelization in the countries he visited. As soon as a band of converts had been gathered in any one place he ordained over them native elders, some of whom were clothed with the function of ruling and some of whom also labored in word and doctrine.

In the churches established in Greece there were usually men of intelligence and of more or less religious training received through the Jewish synagogues to be found in almost every city.

In the non-Christian lands where our mission work is carried on, the masses of the people are nearly always steeped in ignorance and poverty, and our access is usually first of all to the masses instead of to the very small element of people of education and culture. Therefore, if we are to have intelligent native leaders for our mission churches the necessity is upon us to train them, and this is the fundamental reason for educational missions.

Another reason of the very first importance is that the future hope of our mission churches is largely in the character of Christian motherhood, which we are able to provide for the rising generation. There is neither time nor necessity to enlarge upon this phase of the question. But in this necessity lies also the necessity for female educational missions.

Another characteristic of all non-Christian lands is that manual labor on the part of men is regarded as disreputable, and only to be performed by men of the lowest class and by women. This is one reason for industrial missions.

Another use of them is to provide work for native Christian converts who are ostracized and thrown out of employment by their profession of faith, and prevent them from becoming paupers. They also help in qualifying our native converts to compete successfully in the labor market, and in improving the general financial condition of the Church community, and thus hasten the day of self-support for our native churches.

This monthly topic is entirely too large for any satisfactory discussion in a single editorial article, but the above hints are thrown out for those who may wish to study the question, with a reference to Vol. III, of the report of the World Missionary Conference, which contains the last word of the greatest experts on the subject of educational and industrial missions.

OUR OWN WORK.

The distinction of our own Southern Presbyterian Missions in almost every field has been found in the emphasis which we place on the evangelistic side of the work. While we consider that on the whole this is to our credit, it is also generally acknowledged at the present time that in the beginning we failed to place sufficient emphasis on the all-important work of the training of native leaders in our mission churches. In the long run the result was found to be that for our native evangelists and pastors and elders and teachers, we were dependent on the

ones that were left of those trained by other missions after their own needs had been supplied. During the past twelve or fifteen years, however, earnest effort has been made to bring up the educational side of our missionary work to the proper proportions, and we now have a long list of mission schools that are gradually being developed to a high degree of efficiency in this vital branch of our missionary propaganda.

On pages 42 to 44 of our Church Calendar of Prayer for 1920 will be found a list of all our mission schools and of the teachers who are in charge of them.

INDUSTRIAL EDUCATION IN AFRICA.

AT a conference of all the Mission Boards working in Africa, held in New York in January, the following deliverance was made concerning industrial education in that field:

"We recognize that if we are to build a full-orbed and permanent Christianity in the Congo, its foundation must be laid in Christian character. We also recognize that such character is impossible without industry. We believe that appropriate industrial training should be introduced by the missionaries themselves, and that it has its bearing not only on the making of Christian character, but also on the production of food, better home conditions, and a better social life for the native people and especially those who become Christians.

"It is felt that the further development of industial operations should begin at an early date and that agriculture should be recognized as the basis for industrial training."

A recent industrial development in the Congo is an experiment by the State in the raising of cotton, which has so far shown encouraging results. If a successful cotton raising and manufacturing industry can be established it will do more perhaps that anything else could do towards the proper clothing of our native Christians, a very important matter indeed, and also towards putting the native church on a firm basis of self-dependence and self-support.

MEDICAL EDUCATION.

THE greatest progress in educational missions in recent years has been in the line of medical education. This has been largely due to the interest taken in the subject by the China Medical Board and the help given by that board to missionary medical schools and hospitals, in addition to what it is doing on its own responsibility. The board has shown a most sympathetic spirit from the beginning with our missionary work. It has undertaken the support of a number of physicians and nurses in mission hospitals, which it contemplated using as places where the medical students of the Peking University, which it is establishing, might do their interne work. It has contributed generously towards the equipment of a number of mission hospitals, donating an up-to-date X-ray plant for our hospital at Kashing, among other things. It has helped to support and equip the medical departments of both the Nanking and Shantung Universities. It has donated scholarships of $1,000 each to a number of medical missionaries for post-graduate study during their furlough period, several of our own missionaries having been the beneficiaries of this donation. It is planning to provide summer courses and graduate courses in Peking for medical missionaries and other physicians. During the past year thirty medical missionaries and nurses on furlough,

twelve Chinese graduate students, eight Chinese undergraduate students and seven Chinese nurses studied in the United States with the aid of scholarships which aggregated $39,568.00.

The fifth annual report of the China Medical Board may be had on application to the board's headquarters, at 61 Broadway, New York City, and will furnish very interesting reading to any persons who are especially interested in the work of medical missionary education.

REV. ALVA HARDIE AND HIS WORK FOR THE YEAR.

THERE is not much to tell this year in our report. It has been rather a year of rest from erection of church buildings.

It seems that during the last three years we have been so busy in building the churches in Araras and Limeira that we did not have time to look after the spiritual side and needs of our flock, and so this year has been employed in straightening out some crooked places. We are glad to say that everything is now moving along as smoothly as could be expected. The Master has been with us.

With the help of some of the Seminary students we have been able to have preaching services almost every Sunday in Limeira, and just now that is the most encouraging point in our field. We have had to combat Spiritualism at this point, even to staying up until three A. M. with a young teacher there, and then carrying the question into his family and some other teachers. It has been a long and arduous task, but we believe that the Lord is going to bless us with the salvation of these precious souls, for they are now coming to church worship. Our building has been a great blessing, for we see new faces continually in the congregation, while in the small hall rarely would any one but crcutes come in. We would recommend to this mission the erection of church buildings wherever it is possible.

Our congregation in Descalvado has suffered some serious losses by removal of of crcutes to other places, but just lately there has been quite a revival among our young people of the Sunday school. Three have made their public profession, and others have asked to join, and will do so a little later.

The most encouraging feature of our Araras work is the Sunday school. A young lady teacher from Campinas has moved to Araras and has been elected superintendent of our Sunday school, and every one is enthusiastic over the new interest there. We also have good Sunday schools in Limeira, Descalvado, and Lime, with seven teachers and 163 pupils.

We have been able to receive only six persons into the Church this year, but we thank the Lord for these drops of blessings and take courage to go forward for greater things. Six children were baptized, and three marriage ceremonies performed.

Because of the placing of the Crucifix in the judges' court room, we had to make a protest, and this protest has brought down upon our heads articles in the town paper, misrepresenting the gospel cause and its intentions. We are now in the midst of the greatest discussion we have ever had, but we hope and pray that our cause will triumph, because we are on the side of truth and righteousness.

One of our most important works during the year has been the publishing of the *Evangelista*. We have published and sent out through the mail over 65,000 copies of this little paper. The people are asking for more copies. There is hardly a day goes by that I don't get a letter telling me the amount of good it is doing all throughout Brazil, from the Acre to Rio Grande do Sul. Because of the high cost of paper, I have had to cut down the number of packages by about 30 per cent. This I hated to do, but had to because I was about to get into debt.

Besides the *Evangelista*, we have

printed about 25,000 small tracts for different people. But we have been handicapped in this by not having enough type for setting up the whole thing at once, being obliged to print part and distribute that and then continue with the rest. We also need very much a stapling machine. We also owe our paper merchant 100 milreis. I, therefore, ask this mission to vote me two contos de reis, so that I can buy more type, buy a stapling machine and buy more paper.

Later on if the new union printing house goes ahead and can do our work as cheap as we are now doing it, then I may ask the mission permission to sell, and continue the *Evangelista's* publication in Sao Paulo in the Union Publishing House.

The native contributions in my field have been wonderfully encouraging, considering the high cost of living and difficulty of finding work. The sum total this year was $1,672.35.

I now begin my thirteenth year's work in this field. I think that in the next three years it will be in a condition to support a native minister, and at that time I should be assigned a new field. But we will await developments.

We ask your prayers for us and the Master's work entrusted to us.

Rev. Alva Hardie with his son, Hugh Melvin Hardie.

THE WEST BRAZIL MISSION.

REV. R. D. DAFFIN.

THE year spent in U. S. A. was of great benefit to us all, and we are on the ground again full of energy and faith in the future of the work given us to do here.

Rev. Jose Elias Tavares, who substituted for me during my vacation, accepted work in the west of the State, Sao Paulo, shortly before my return. He did good work in all this field and would have made us a very valuable worker had it been possible to retain him.

Sr. Carlos Becker also left shortly before our arrival for Rio Grande do Sul. He was liked by all the people and also was a valuable man. Sr. Tuiz Martins a member of the Altinopolis congregation, was received into the Methodist Church, and has been licensed as a preacher.

The work is in good shape. I feel almost overwhelmed as I go from place to place and see the wonderful opportunities that we have, and then I have to tell the people I will return as soon as I can, knowing that I can't get back there for weeks, if not months.

Guaxupe is the most promising point, outside of the mission station. Sr.

Joachim Rosa has done good work there, and the congregation is large enough to fill completely our hall. We expect to begin soon to put aside money to build a chapel. It will take years to do this, but with God's blessing some day we can build. We are going to build a chapel here right away. The need is very great, as we have not room enough for our people when they all attend, much less for the public.

FIRST IMPRESSIONS OF BRAZIL.

MISS MABEL DAVIS.

'TWAS a beautiful day when we landed in Rio de Janeiro, the magnificent Brazilian metropolis. How queer it seemed to be greeted by people all dressed in summer attire, when only two weeks before we were shivering around fires and hiding from the bleak winter's winds. While winter is busy scattering snow in the States, summer comes along with its beautiful flowers, luscious fruits and spreads a radiant midsummer glow over Brazil. The tree-tops are all covered with green and many are laden with many colored flowers. Even orchids grow wild here, while daisies and buttercups grow on trees. Brazil inherited from her mother, Portugal, the love for beautiful gardens, flowers, and driveways, and as a result her cities are said to be more multi-colored and varied than a butterfly. I have never been so impressed by the varieties in colors as here, not only in the gardens, but in the homes as well. Often one house may be painted in four or five bright colors.

I wish I could relate to you my first impressions of scenes like these in Rio. After our long journey with no sight of land, its beauty was indeed impressive, as we watched the granite peaks rear their giant heads high above the turquoise blue of the surrounding bay. Buried in, and even high up, on the mountain sides, lies the rainbow-tinted town, with its thousands of multi-colored houses lending their strange beauty to nature's gorgeous tropical attire of the forest and flowers. I felt as if I should bow my head and stand in silence in the presence of such magnificent work of God. No word pictures can ever portray the beauties of this entrancing city as viewed from its streets, its bay, and its mountain-tops.

Would you not like to journey with me up to the little town of Lavras? It is about 250 miles from Rio, and our train must pass through many tunnels and cross many ridges. Here we will get glimpses of the most wonderful scenery imaginable. It is a day's ride and you will be very tired, for the train will be uncomfortable, but this fatigue will soon be forgotten when you reach the home of some real Americans again, where perfectly good old English is spoken. Oh! you will be so pleased with the hospitality which you will find there. I feel as if I had known the missionary force here always, and I am already feeling very much at home here. The missionaries did so much to make our first Christmas in this far away land pleasant, and we did have a real happy time, though Christmas did come in midsummer. We had some real Christmas trees, too.

Well! now how do you think you will like Lavras? It is a small town of about 4,000 inhabitants, narrow, rough streets, but it is very odd and pretty with its beautiful central park, many banana and mango trees. Here also, we find the varicolored houses similar to the ones in Rio. They are built right on the streets and have no front yards or porches as we have. Many of them have bright colored scenes painted on the inside walls and occasionally these scenes may be seen on the outside. The average Brazilian is

Charlotte Kemper girls.

very proud of his house and will ask to show the visitors through it. Of course, one always accepts this invitation.

Do you hear that strange noise? Sounds something like a brass band getting ready for a concert, but it's only some crude ox-wagons winding their way over the hills to town. Here India's sacred ox becomes the Brazilian's tortured beast of burden. They say the Brazilians are a tender-hearted, affectionate people, but one can hardly believe it when he sees them gore their oxen with steel pins till the blood trickles down their sides and often open sores are formed. They don't seem to realize that animals can suffer. Most of these carts are pulled by from 8 to 12 oxen and often 16 and 20 can be seen pulling a load which two mules can easily carry in the States. I often marvel at this waste of energy, but since they have no roads a strong team is necessary to get over the rough places. There is so much grass here that the owner does not have to worry with the board for his team. He works them all day and turns them out to graze at night.

I wish we might get on one of these wagons and go home with the farmer, but I fear you are too tired now—and later we can go with some of the other workers for a visit with them. Now, we will talk for a few minutes about the work here and especially the girls' school in which I am to teach.

There are three divisions of the institute. Evangelico, namely the Charlotte Kemper College for girls; the Gymnasio, and the Agricultural School for boys. A number of boys have already been trained here for the ministry and with a course in the seminary are already doing efficient work for the Master's kingdom. The children who come to the college are from all over the State of Brazil, therefore, we should be able to have our influence felt farther than Lavras station. We are sure that the school, as a whole, is now, and will be, a great instrument in God's hand for saving souls.

At present I can see, even through my confused mind, a great need, and through my buzzing ears rings the cry of a need most distressing. The average Brazilian knows practically nothing about the care of human life. Proper food, rightly prepared and served in variety is unknown in most instances, for most of them live on beans (dried) and rice all the year round with some native fruits. As a result weak, frail-bodied persons are found here. We believe that if we can teach them the proper use of the earthly bread and the care of the temples of the Holy Spirit, then we may sooner reach their souls with the Bread of Life.

We are praying that during the drive for equipment God will touch the hearts of our strong Christians, burst their purse strings, and through them pour out to us such a blessing that we may soon be able to build a new building for the Charlotte Kemper College on the site of our new property. The old building is very dilapidated and not sufficient for

the present needs. We realize that the door of opportunity is swinging wide in Brazil and we are praying that out of indifference and confusion, which at present reigns in the hearts and lives of the natives, God will bring peace and joy—and through our friends back in the homeland He will pour out to us such a blessing as our work here needs. "The harvest truly is great, but where are the reapers?"

Lavras, Minas, January 28, 1921.

A FEW UNIQUE EXPRESSIONS FOUND AMONG THE SONS OF HAN.

REV. J. E. WAYLAND.

WE HAVE just completed our year's study of Chinese, and with the examination behind us, we can turn our thoughts more easily to some of the interesting, unique and otherwise constructions of the Chinese written language, which we have run across.

You, doubtless, know that there is no twenty-six letter alphabet, such as we have, as the basis of our language. And the words are not made up of letters as most other languages. Chinese is a form of picture-writing, in which a picture or character plays the part of a word. Although there is no alphabet, yet there are two hundred and fourteen primary characters, called radicals, which must be learned in order, with their meaning, if the student would acquire facility in the use of an English-Chinese dictionary.

Many characters are made up of two or more of these two hundred and fourteen radicals, a few of which I shall mention. The character for "home" is a pig under a roof. The appropriateness of this can only be realized by him who has been to China, for the pig is an all-important element in the homes of the poor, and one might well ask, "what is a home without a pig?" Brightness or "clearness" is depicted by writing the sun and moon together. The "umbrella" character, if you use your imagination as Mrs. Wayland did when she saw it, will appear as a big umbrella, with four little men under it. "Hell" is two dogs separated by words. The character for "good" is a woman and a son. China is one place on earth, if there is such a place, where a boy might be justified in being conceited, for here his parents certainly "make a lot over him." To him they not only look to help support them in old age, but after their death they expect him to burn incense and paper money to their departed spirits and bow down before their tablets, believed to be most necessary by those who worship ancestors, as multitudes here do.

Chinese lends itself very easily to coining new phrases. When the match came it was called a foreign fire. The Japanese have flooded the country with matches, but still back in the country many cling to the flint and steel, as it is cheaper and they are accustomed to it. A train is a fire cart, while the engine is the fire cart's head. A dollar is foreign money, and strange to say the Mexican dollar is current here. Among other foreign titles, we missionaries frequently meet with one, namely, foreign devil.

When you register a letter you say to the post office clerk that you wish to hang up a number. A hypocrite is one whose mouth is and his heart is not. A bashful person is one, the skin of whose face is thin. When you tell the boy to carry a letter to the post office, you say, "Take this letter, escort it to the government post office, go." If you want a chair you say, "That chair, take hold of it, come." When I read in the last MISSIONARY SURVEY what Miss Blakeney said about the Japanese language, I said to myself that just describes Chinese. She said, "It isn't the Japanese words that are so hard, but it's learning to think backwards and then say what you think upside down that troubles me."

Tsing-kiang-pu, China.

This class has just recited the Child's Catechism. They are holding their prizes in their hands.

LETTER FROM DR. R. M. WILSON.

March 12, 1921.

My Dear Mother:

Work has been heavy of late, from 50 to 65 per day, besides operations. In the spring after Korean New Year, clinic is always heavy, for during their New Year holidays they are too busy having a good time and driving out the evil spirits to bring the sick in for treatment and the number accumulates. So after they have driven out all the devils from the fence corners, roof tops, etc., they then take time to come in for treatment. Christian teaching and education is doing away with a lot of these old customs, though with many it's hard to change their ideas, which have been instilled for centuries.

I am getting my hospital in fine shape now, electric lights and X-ray very soon, as soon as they can be set up. Have a new operating table, plenty of instruments and other improvements, for which we are thankful to Mr. and Mrs. Graham. They have been very good to us in supplying the needs.

We have just held the annual woman's class here, and 445 came in for the ten days' studies. These Christians have a greater opportunity here along these lines than the Christian women do at home, for there are few places where the women there can go every year for ten days' study of the Bible. Many of these are new Christians, who have never been in from the country before or have never seen a foreign house and this means to them about what a trip to Europe would to many Americans.

I have just operated on an old man with a great abscess on his gall bladder and another old man with cancer stomach. We have had a run of abscesses of the throat lately, these usually give very good results.

We have had an unusually mild winter, for which we are very thankful, as this means less suffering for the poor. A cold bad winter is quite hard on the lepers, especially those without a roosting place.

We are looking for Mr. and Mrs. Unger to arrive next week, and this always means much to a station—the new arrivals. I think they are in Japan now.

We have been putting some special efforts on Sunday-school work now and the attendance is over 1,600. It's remarkable how bright these tots are and how fast they learn. And how they love to sing! Jesus Loves Me is their favorite song, and now most of the heathen children on the streets know this song.

The picture shows one class out of our 20 extension Sunday schools. This class has just recited all of the Child's Catechism and received their prizes, which you see in their hands.

Just three months ago Mrs. Knox started this little school and now there are an average of 80 attending—men, women and children. This is the first time the gospel has been taught in that village. It's most remarkable how these children have learned the Catechism in three months, also have learned to read, and the bright little faces beam with delight with the idea of being allowed to study.

Can you tell which are the boys and the girls? The long hair does not help you, for the boys have long hair also, though after they have become earnest Christians their hair will come off, that is if the parents can be persuaded. The heathen parent has great desire for his son to grow long hair and have a top-knot, for then he will continue the family name and eventually go and worship at his fathers' grave and be a blessing to the family. In case there is no son to do this it is a great calamity, and the next thing to do is adopt a son from his brother's family. There is no more important thing in a Korean life than to have male offspring—the girls do not count, for they must go out and take another name.

These little extension or "Heathen Sunday Schools" are the greatest feeders for our schools and churches and out of these will come many of our Christians. Even now our schools are being filled from these places.

HAPPENINGS AT HAICHOW.

REV. W. C. MCLAUCHLIN.

THESE last months in Haichow have been months of discovery for us here. The whole field being entirely new to us, the workers and the work being very largely different from that which we left at Sutsieu, thus far we have been practically on a tour of discovery of places and people. It has been a very pleasant voyage of discovery all along the way, though there hasn't been time to take side trips for recreation. This field is wonderful in its possibilities for the future. Right now is a time of great dissatisfaction in the hearts of the people all over the country, because they feel that they have lost "face" on account of the Japanese aggressions in Shantung and Manchuria, and they have also practically lost hope of having anything like a stable and righteous government. This has made many of them willing to listen as never before to the message of the new hope, and it is true here as it is true everywhere, whenever the gospel is given a real opportunity it becomes the power of God unto salvation in the lives of the hearers.

Not long ago we had a series of evangelistic meetings here in the Haichow city chapel. The house was crowded every day. On the last two days of the meeting I gave the invitation to the congregations along this line: "All of

you who have made up your minds definitely that you will accept Jesus Christ as your personal Saviour and are willing to enroll in classes and study the word of God in order to find the truth as it is in Christ Jesus, give us your names." There were nearly a hundred of them who gave their names, and we have been having Bible classes for them since then. In this number were a number of scholars of the old type, there were also a number of government school students and teachers. Of course, it is impossible to tell now how many of these will prove to be genuine followers of Christ, but it certainly rejoices our hearts to see these people, who before have either ignored the gospel or have openly fought it, come out and before all the assembled congregation announce that they now believe in Jesus Christ and want to study his truth. One of the men who thus came out and confessed Christ was an old man who does not live in Haichow. He lives about fifty miles from here. He said he was going home and teach his family and his neighbors; and he begged us to go and open a chapel in his home town.

This week is the time for examining inquirers here in Haichow, to see which ones are ready for baptism. When the announcement was made at the Boys' School, thirty of the boys sent in their names, asking to be examined for baptism. The significance of this is hard for you to see, because it is impossible to realize the difficulties in the way of a boy who comes from a heathen home, when he wants to break with the heathenism of his father and mother and take his stand with Christ. The boys are practically all from rank heathen homes, and it means that if they stand true to the profession which they have made, they will have to suffer persecution almost unto death in many instances. It is nearly China's New Year now, and these boys will be at their homes then. At the New Year season ancestor worship reaches its height. Suppose these boys refuse to worship the ancestral tablets! To their heathen parents this is the worst form of disobedience, and the punishment which they mete out in such cases would never be allowed anywhere except in a heathen land. Theoretically the father has the power of life and death over his children, and the child of a heathen father who dares to hold to his faith in Christ in spite of his father's opposition, is as truly faithful unto death as Daniel was when he faced the lions in their den, rather than be untrue to his duty to Jehovah. There is much in the lives of those out here who take a stand for Christ, which is very much like the lives of Daniel and his three friends who stood continually in the jaws of death as they lived the "separate" life in the midst of Babylonian heathenism. About the time this letter reaches you it will be Chinese New Year, and the saturnalia of heathen rites will reach the meridian all over the land, except in the homes where Christ dwells. When you get this, won't you get on your knees and plead for these thirty boys that they may be given the grace and the courage to stand in their hour of trial.

At home where most of the families are well disposed toward Christianity, even if they are not distinctly Christian, it is hard to conceive of what a wide gulf immediately opens between the man who has taken a stand for Christ and the former friends and loved ones who are still in the toils of the evil one. The other day when I started to discipline a member of one of our country churches for allowing incense to be burned in his home, the man said, "What can I do?" He continued, "It is my wife who burns the incense, and if I force her to stop it, she will curse me and fight me and go on the street and with a loud voice revile me. What am I to do? Which is worse, to allow her to burn the incense, or to force her to stop it and thus turn the home into a veritable hell, and thus give the neighbors occasion to make fun of my Christianity?" What was I to answer him? This is not an isolated instance. Even in this year of grace, nineteen hundred and twenty-one, the man, in this land, who wills to "come out from among them"

and be Christ's man must suffer persecution, and would he be faithful, it often must be "faithful unto death." As you enjoy the fruits of generations of Christianity in the homeland, think of the little band over here traveling the road the martyrs trod, opening the way for China's new day, when the Son of Righteousness shall have arisen with healing in his beams.

LETTER FROM DR. AND MRS. PATTERSON.

Dear Friends:

Just a note to let you know we reached China in good shape. The voyage was unusually rough, and we were confined to our cabins for nine days, because of being bad sailors. But, no doubt, in the end rest will do us good and the rest also from food.

Our letters of welcome begun at Yokohoma and at Shanghai we had a shower.

The news from Sutsien is most encouraging as to open doors. Mr. McLauchlin moved to Haichow, Mr. Jenkins has not been well, so the others have been swamped in work.

If some of you could read these letters we received, emphasizing the needs and the welcome given to the workers, not only by the missionaries, but also by the Chinese, I feel sure your hearts would be touched to come over and help us.

We bring with us many happy memories of friendly intercourse with those who are loyal to the cause here, and we press forward all the more confidently because of your faith and prayers.

In Christian love,

THE PATTERSONS OF SUTSIEN.

TWENTY-FIVE YEARS AGO AND TO-DAY.

REV. R. C. DOUGLAS.

TWENTY-FIVE years ago Rev. W. H. Hudson and Dr. W. H. Venable, then new missionaries in China were given the task of opening up work in Kashing. It was far from being an easy task, for the chief magistrate himself had said that no "foreign devil" should enter Kashing and live. Fifty times they hazarded their lives by attempting to enter, but each time they were frustrated. Nothwithstanding this, they continued to try again, and finally succeeded in renting a haunted house to live in, it being thought that the devils therein would eat up the "foreign devils." But such was not the case, for the foreigners continued to live. However, the officials still were hostile and opposed the work at every turn. Despite all opposition, the word took root and grew steadily. That is a picture of twenty-five years ago.

Let us look at a more recent picture. Three or four years ago the officials of the city desired to build a city hall. They asked Mr. Hudson to draw the plans for it and supervise the building of it, a splendid tribute showing the confidence they had in him as well as their respect for him.

And even more recently another picture comes to mind. The officials of the city desired to have a "get-together meeting." This meeting took the form of a banquet, and was held in one of the big Chinese theatres. Some three hundred people were present on this occasion, representing scholars, teachers, merchants, and other professions and trades. All *the foreigners* of the city were present as *honored guests of the military and civil officials*, and Mr. Davis, the principal of Kashing High School, was asked to assist in receiving guests. The food was American style, served in the approved banquet fashion, and consisted of eight courses. The table at which the foreigners sat

with the officials was draped with red and blue silks on white cloth. Spring flowers completed the decoration, and at each plate was a large buttonierre of narcissus and maiden-hair ferns. The tables at which the Chinese guests sat were draped in the Chinese colors, but otherwise everything else was the same. Chinese music and plays, staged by a company of Chinese actresses from Shanghai, afforded entertainment to all. During the dinner both magistrates made speeches, in which they told of plans for the city's welfare, the necessity for the Chinese themselves to be active in civic duties and spoke of the co-operation with the foreigners of the city.

Mr. Hudson spoke on behalf of the foreigners, and told of the interest the United States was taking in assisting the famine sufferers of North China. Other interesting speeches were made and in all of them the note of cordiality to the foreigners was prominent.

Such is the change of attitude in twenty-five years. Another quarter of a century will perhaps witness more progress, and even more cordial relations between Chinese and foreigners will develop.

Kashing, China.

NOTES FROM TOKUSHIMA, JAPAN.

MRS. A. P. HASSELL.

NUMBER 1.

TO-DAY we are having early lunch, at 11 o'clock, so that Mr. Hassell can meet an evangelist at 12 o'clock and take him to a school in a neighboring town where he was asked to make a talk. The citizens meet there each month with the teachers.

Only last night my little friend, a Christian and graduate of Doshisha, who teaches English in the big girls' school

Woodrow Hassell, Jr., A. P. Hassell, Jr., Hibernia Hassell, Rachel Hassell and Rosalie Hassell.

on our block, came with a request from the principal of the school that either Mr. Hassell or I make a talk there before the student body of about 600. We are to choose our own subject.

To-day another request from a school for Mr. Hassell to teach a Bible class at the boys' middle school for the teachers once a week. This looks like the teachers, at least, are waking up to the fact that Christianity is the thing lacking in Japan.

NUMBER 2.

OSHIMA SAN.

Not long ago the missionaries and evangelists in Tokushima decided that it would be fine to have Colonel Oshima come and give some talks for us in the city and at some of our country preaching points and he was invited and wrote immediately that he would come.

I went to hear him, a great big man,

Rev. A. P. Hassell.

Rebekah and Rosalie Hassell, children of Rev. and Mrs. A. P. Hassell.

unusually large for a Japanese, a noted man in his country, retired from active service and living on a pension granted by the Emperor, but just as humble and full of joy to witness every chance he has for his Lord. Of course he came to us gladly to tell these people what joy it was to work as a soldier of the King. His talks were just a plain setting forth of the gospel truths, made in simple style with forceful illustrations he had gained while serving in the army of the Emperor. The experiences he, as a layman, gave, impressed those who heard him wonderfully and we had fine results. In one of his talks he began by saying that when it was advertised at one place that Colonel Oshima was to talk some one said: "Colonel? Why, he must be a Salvation Army colonel." He said, "No, I am not, but I wouldn't mind being one. I have fought in the Emperor's army and I have fought in the Lord's army, and I can tell you that it is much harder to be a Christian worker, it takes more courage. So, I count it a much greater

honor to be a colonel in the Lord's army than colonel of the infantry."

Sunday he came home with us for lunch and afterwards we asked him to take a comfortable chair in the study and get a little quiet rest that he must need with so many meetings on hand, that we would be very rude and ask him to excuse us for a little while, as the children of our neighborhood were gathering in the rooms across the hall for our regular Sunday afternoon Sunday school. "Oh, how nice. I would love to talk to them," he said. And this great soldier, this untiring worker, found a hundred and twenty little ones sitting on the floor, folded back on their heels, packed into two rooms like sardines in a box, with happy faces, ready for his talk.

On the following day Mr. Hassell was to go with him to one of our outstations for some meetings. On inquiring at the stations, "Well, what class shall we ride?" Col. Oshima said, "How do you usually go?" When Mr. Hassell replied, "Third class, for there are so many school boys going home and it is such a fine chance to talk with them." He replied, "Well, that's fine. We'll go third." When they started Mr. Hassell got out his bundle of tracts and began offering them to the students and talking to them, and Col. Oshima was not idle either. He used every minute of that trip witnessing to those boys who heard him gladly. Thus, he was ever-working for his Lord. And now we have just received word that he has ended his work here on earth. But there are many other men just as tireless and just as full of faith as he who are working on day by day for the Master. I must tell you about others.

FORTY YEARS AGO AND AFTER.

DR. A. SYDENSTRICKER.

FORTY years ago the foreign mission work of the Southern Presbyterian Church was still in its infancy.

In his annual reports to the General Assembly, Dr. J. L. Wilson, the Secretary, used language like the following: "We have now six hundred converts, the results of our work in the foreign fields. During the year just closed the contributions of our Church for this work amounted to $45,000," etc. "Our foreign mission fields" then were China, Mexico and Brazil.

When the writer and his bride arrived in China forty years since, we had two stations—Hangchow and Soochow—each with five missionaries. We made the whole number amount to twelve. There were one or two Chinese evangelists; two boys' and one girls' boarding school; a few days schools. There were a few tens of Christians, mostly from the boarding schools. Such an advanced step as the patrons paying tuition was not thought of. We were glad to get the children free of tuition and often incidental expenses were also paid by us. The pupils in the boys' boarding schools generally did not exceed twenty and often fell far below this number.

There were of course no "outstations," though a considerable amount of itinerant work was done by our missionaries. The records of the "Missionary" during these years testify to much hard work done by the members of our mission. But the results as tabulated were exceedingly meager and discouraging. When we returned to the homeland on our first furlough after ten years of work on the field, I could count only about ten converts as the fruit of these ten years, and our China mission had in 1890 not more than about eighty members of the church. But this was not so very discouraging when we remember that in 1880 there were only about 15,000 Protestant Christians in all China.

But we are anticipating. Suppose we

revert to the beginning and make a fresh start.

The writer with his bride left his home for China about the 17th of August, 1880. At the railway station we were met by our Secretary, the Rev. J. L. Wilson, who had come out from Baltimore to make final arrangements and "to see us off." He placed into the writer's hands checks amounting to $1,500 gold to pay our traveling expenses to China! He also gave him the names of two men—one in St. Louis and one in San Francisco, to introduce him to the banks. Those were our "final instructions!" Not a word was said as to the currency used in China; no instructions as to exchange of money, banking facilities in China; not a hint with reference to securing passage on a steamer; not a word as to vaccination to prevent danger from smallpox, etc. We started out certainly a couple of "green" missionaries! But we were not altogether blameworthy for this. The writer had been an interested reader of the *Missionary* during some years. But this magazine, though filled with interesting material, gave us little or no information as to the best way to get to China.

There was at that date only one transcontinental railway—the "Union Pacific." No arrangements had been made to secure reduced rates on the railway or steamer. The writer on his own initiative secured a reduction from Omaha to San Francisco, but berths on the Pullman sleeper were left entirely out of the plan.

But, in spite of all drawbacks and lack of information, we arrived in San Francisco several days before the sailing of the steamer, which sailing was of course delayed and our stay in the port prolonged. The writer succeeded in arranging financial matters. There were at the time only two steamer lines across the Pacific and these two operating together. Our steamer was the old *City of Tokio*, a single screw boat. We made a "straight course" to Yokohama, omitting the Hawaiian group and reached Yokohama in about twenty-three days. At Yokohama we were transferred to a side-wheeled boat which brought us to Honkkew in about eight days.

The annual meeting of our mission had just been held in Soochow, so nearly all of the members of the mission were in Shanghai to lay in the year's supply of goods—and to meet the new missionaries, the first ones that had been sent out for about six years! Neither of us had ever met any of the missionaries in the field at the time. How strange everything and everybody! But we soon were able to adjust ourselves to some extent to the new environments.

After a few days, during which preparations were completed for a residence in the interior," we were boarded on a Chinese boat with Mrs. Randolph, Mr. Stuart and family occupying another boat for Hangchow. This was Monday evening after supper. On the following Saturday forenoon we reached our station in Hangchow. The weather was beautiful, and we had plenty of time to get out and walk, since the boats seemed to have more time than anything else on hand.

Of course there were no railways and no internal navigation launches at the time, as well as no telegraph lines and only a purely native postal service.

We arrived in Hangchow with time enough to unpack and be ready for work the following week. So on Monday morning our personal teacher appeared, looking ancient enough to have been an antediluvian. Our text-books consisted of the New Testament in Mandarin, an unfinished manuscript of notes on the Hangchow dialect left by a former missionary, a syllabus of the sounds of the dialect, besides one or two other booklets. But we worked faithfully, fore and afternoons and often reviewing our lessons at night. Besides, we made it a rule to attend services regularly on the Sabbath. The preaching was generally by a missionary, which was much easier to comprehend than the Chinese, especially as the latter seemed to speak a dialect different from the one that we were laboring to master.

However, notwithstanding all these

primitive arrangements, we made some progress in the language. After we had been at work for three months the boys' boarding school was formally turned over to us with about twelve pupils in it. At the end of six months, during the absence of Messrs. Stuart and Painter on an itinerating trip, the writer undertook to preach his trial sermon. Of course the Chinese said they understood what was attempted.

This little narrative may serve to give the readers some idea as to how things were in our mission forty years ago.

OUR STAY IN MISSION COURT.

DR. E. R. KELLERSBERGER.

THERE are times when missionaries on furlough need just such a place as Mission Court. Such a time came to us unexpectedly and we spent in this lovely spot two of our happiest months. We went there comparative strangers and we left there filled with a sweet memory of those who made this "place of refuge" possible. Furthermore, we left there with our hearts filled with gratitude for the many dear friends God raised up for us there and the many kind things that were done for us in a spirit of love. We can only thank God for such women as Mrs. Stewart, Mrs. Cannon and the many others who are making this home possible for those who have forsaken their own homes to go to the uttermost parts. May it be to many workers the same "refuge" that it was to us.

Mission Court—front view.

Rear view.

PERSONALIA.

The Foreign Mission Office has been much gratified to receive the announcement of the marriage of Dr. E. W. Buckingham, recently appointed as medical missionary to China, which occurred at Shanghai on February 28th, to Miss Elizabeth Kenniger, a member of the Canadian Presbyterian Church. Miss Kenniger was a trained nurse and will therefore be preeminently fitted to be the helpmeet of Dr. Buckingham. Their assignment was to Kashing Station to fill the vacancy in the medical work at that station caused by the transfer of Dr. W. H. Venable to Kuling. We extend to the young couple our cordial congratulations and our best wishes for along and happy life of service together in the mission field.

Rev. Lacy I. Moffett, of the Mid-China Mission, has been at the Mayo Clinic, Rochester, Minn., under treatment for exopthalmic goitre. The preliminary

ligations have been successfully done, and it is hoped that the final operation can be performed within a few months, giving him entire relief.

MISSIONARY SAILINGS AND ARRIVALS.

On March 31st Dr. and Mrs. E. R. Kellersberger and Mr. W. L. Hillhouse sailed from New York for their field in the Congo. Mrs. Kellersberger had been quite unwell during a part of her furlough, but was very much improved by a stay at Mission Court and arrived at such a state of health as enabled the examining physician to certify that she was ready to return to the field. We hope they may have a safe and expeditious voyage to the Congo, where the doctor is so desperately needed, not only for his work among the natives, but also for the care of the health of our missionaries.

Rev. and Mrs. Lacy Little have not at the time of this writing reported their arrival in this country, but according to our best obtainable information they were to arrive about this time on the steamship *Empress of Asia*. It is with great pleasure that we look forward to having them as part of the missionary gathering at Montreat for our Conference July 22nd to 31st.

UNITED CONFERENCES OF WOMEN.

THE increasing spirit of cooperation among denominational mission boards is evident in the conferences that bring together the various agencies which face similar tasks from different points of view. These conferences bring together workers to consider related problems, and to formulate interdependent plans and policies. The joint session of the Executive Committees of the Federation of Women's Boards of Foreign Missions of North America and the Council of Women for Home Missions, which met in New York in January, was the first time that these women's home and foreign agencies have been brought together. For many years, while some denominations have united their Home and Foreign Mission work under one organization, there has been generally a distinct line of cleavage between the two spheres of service, so that the Foreign Mission task and mission work in the home land have had few points of contact. The January joint meeting, however, reviewed as a unit the recent achievements in unification of methods, discussed plans for increase in efficiency and planned the lines along which advance should be made.

The influence was evident of the United Day of Prayer for Missions, which was inaugurated in February, 1920, and which was observed again on February 18, 1921. There is need for a united policy in state and local women's church and missionary federations, and in their relation to city federations or councils of churches. Other topics of vital interest and importance to the work of both the Home and Foreign Mission agencies pointed out the need for future joint sessions, and plans were laid for another similar meeting at an early date. Joint committees are now responsible for some phases of the work, and there will be joint sessions of the Executive Committees of these two organization, representing woman's missionary work throughout the world.—*Missionary Review.*

LIFE IN THE MIDST OF DEATH.

L. T. NEWLAND.

THE saddest sight in all Korea is probably the countless graves that dot every hillside. They are mounded up about four feet high, generally surrounded by a fringe of pines, and are therefore quite conspicuous. Added to this is the fact that ancestor worship demands that the graves be scrupulously cared for, so the dead for the past hundred years in this land of seeming millions are still to be found on the hillsides, through the valley, each nicely rounded, grass covered, well kept, tree fringed grave being a silent rebuke to us that we allowed so many to die without hope and without God in the world.

Yet those in the graves are not more truly dead than the great mass among whom we work, who although they are instinct with physical life and go through the motion of living, yet inwardly they are dead in trespasses and sins. But in the midst of this desolation there is the sound of the breath of God moving upon the valley of dry bones and we in Korea are amazed at the wonderful spectacle of a dead nation arising with newness of life and hastening to join that vast throng who live and move and have their being in Him.

I want to give you one illustration of this fact, though a book would not suffice to adequately tell of the new awakening in Korea. I have recently been out in heathen villages giving lantern slide sermons on the life of Christ. It was the time of year when the Koreans were preparing their rice fields and they were extremely busy, but notwithstanding the fact that night found them tired to exhaustion, at every meeting we had from 200 to 1,000, more often the larger number, out. These tired-out men and women listened attentively to the story of his love. We came to one village about four in the afternoon and immediately the question arose as to where we should give our sermon. No Korean room would be big enough to hold the crowd, so we decided to give our pictures outdoors, and the only place suitable was a grave site just outside the village. It was a beautiful spot on the side of a hill and surrounded by great pines that gave me a place to hang my curtain while the beautiful sward made a fine seat for the people. Mr. Son had died about thirty years ago, but he had been quite well-to-do, so his descendants kept his grave in perfect order.

I spread my curtain between the trees and set up my machine on the top of Mr. Son's grave. We had given out tracts that afternoon in the village and about dusk the crowd began to gather. We sang some songs in lieu of ringing a church bell, which we didn't have, and this hastened the crowd. When a large number had gathered I showed my slides. It was, of course, new and wonderful to those people whose drab lives knew nothing about pictures. My helper stood on the grave beside me and explained the beautiful pictures of the life of Christ. For two hours the people listened, their eager faces turned alternately to the pictures and to the speaker. Some involuntarily voiced approval to what my helper said and all got a good, strong Gospel sermon.

A few weeks before a crowd of white robed descendants had gathered at this grave. They spread out the food on the stone slab where one of my helpers now stood. They had spent hours before the grave burning incense, offering sacrifice, bowing and invoking the blessing of the departed one. They wailed long and loud in simulated grief and the whitened bones in the center of that mound before which they were bowing were not any more dead than those who were doing the sacrifice.

This other night some weeks later, under a calm eastern sky, some 300 or 400 were grouped all around this grave, where before some 20 or 30 had been.

On the top of the mound where the spirit is supposed to dwell there shone forth a light that revealed to the eyes of that great crowd Jesus Christ the Saviour of the world, and instead of the senseless, useless wails of the grave worshippers there rang out on the air the message of Christ and his love. Mr. Son probably would have been glad to have heard the message, but he had no chance, yet from his grave in very truth at this late—far too late—day the message went out to the village in which he had lived.

At ten o'clock the crowd dispersed, going back to their sordid dirty homes, but with something new to talk about and think about. We were there for only one night, so we cannot yet tabulate results, but I am sure there in that Korean cemetery there were those whose souls leaped for joy at the words of hope and love. In the midst of death they found life. The grave of Mr. Son was the spot from which shone and spoke the Gospel of Jesus Christ. He is beyond our reach, but there are those in that crowd who in after years will come to this quiet spot to meditate and pray and thank God that here they found the Resurrection and the Life.

MY FIRST TRIP INTO THE INTERIOR OF BRAZIL.

REV. J. M. SYDENSTRICKER.

MY FIRST trip to the interior of this state was made during the early part of this month, and of course I saw many things that were entirely new to me. We, that is Mr. Maxwell, who is engaged entirely in evangelistic work, and I, left Lavras the afternoon of December 10th, going to Formiga, which means "ant," where we spent the first night. This town is about one hundred miles from Lavras, and very little, if any, Protestant work is being done there. The most conspicuous object in the town was the Catholic Church, which is a very large building, situated in an important part of the city. But like all of the other churches which I have seen, it was dingy looking from the outside, and little resembled, except in its architecture, a temple dedicated to God.

We left Formiga early the next morning, traveling over one of the worst roads in Brazil. During the day we made arrangements in two towns for services on our return. That night, about eight o'clock, we came to a little town, Catiara, where we spent the night. This is a new place and gives promise to be an important center later on. It is the nearest railroad point to several small towns, and is surrounded by excellent land. At present there is no Catholic Church there, but they are talking of building one. Our night there will long be remembered, but not because of the convenience or cleanliness of the hotel. The following day was Sunday, and after having coffee, which was drunk from little bowls, we went to a nearby village on horses, provided by the only Protestant in the town. Here we were gladly received in the home of a Protestant and an excellent breakfast was served. The father of this home is doing a good work in this little village. He has services twice on Sunday and also has a weekly prayer meeting, opening his house for all of the services. There are several Protestants in this village, and they are very anxious for a church. The town is rarely visited by a missionary and almost as rarely by a native pastor. We were there until Tuesday morning, and during our stay we had three services, which were well attended.

The people in that neighborhood are very anxious for a mission school, and no doubt would give good support to a school, should one be placed in their midst. When one sees the number of children, who are growing up in ignorance, both of God and academic things,

he is made sad, because he is not able to establish schools everywhere, that will give, at least, an elementary Christian education.

We went to Patrocinio, which is as far as the railroad goes at present. This town is about three hundred and fifty miles from Lavras, and has had Protestant preaching only on one occasion before our visit. It is a pretty little town, situated in a very rich section of the state. The farms around the city are very large as a rule, but very little farming is being done, the chief industry being cattle raising. The government of the state has placed an American in Patrocinio, who is teaching the people better farming methods, and ways of making their farms produce more.

We had been given the names of some people in Patrocinio, who are interested in the gospel, so we went to the homes of these people, and at one home a lady came to the door, but said that her husband was not at home. We then told her that we were ministers, and had been told that they were interested in the gospel. As soon as she knew we were ministers, her face lighted up and she said, "Oh, how glad I am that you have come. So many things I do not understand, and I want you to help me. I was just reading a number of *The Evangelist*." (*The Evangelist* is a paper published by one of our missionaries, Mr. Hardie.) The lady sent for her husband and he gave us a warm welcome. After talking some time a service was arranged for that night in their home, to which about twenty-five people came. We were there for the next night and had another service, which was well attended. This was the first time that a missionary had ever preached in Patrocinio. Before our visit it seems that there was only one Bible in the town, and the lady in whose home we had worship, would borrow this Bible on Sundays, and read, thus being led to the true light, as it is in Jesus Christ. She was not allowed to keep the Bible longer than one day, as its owner said that she could not get along without it in her home. We had several Bibles with us, all of which the people in Patrocinio eagerly bought. There is a little boy there, the son of the home in which worship was held, who wants to be a minister. He is only ten years old now, but a manlier, more promising boy, I never met. His name is Pedro Camilio, and he needs your prayers. One afternoon we were talking about the number of the Catholic churches in the town, and Pedro said that there were three, whereupon Mr. Maxwell said that he thought that was enough, and quick as a flash Pedro said, "We do not need any."

Friday morning we started our return trip to Lavras. After traveling for nearly twelve hours we came to Perdicao, where we spent the night in the home of a poor family, but one which has learned to know Jesus Christ. We directed worship there, but on account of the very heavy rains, there were only a few people present. Saturday morning we were up early and after having a cup of coffee were off on a fifteen mile walk to Bambuhy. We stayed there over Sunday, directing three services while there. Bambuhy is a small village, and like most towns, is dominated by the Romish Church, although the priest, a few years ago, was deposed from his office, because of his awful life and although the present priest is living in open shame.

Monday afternoon we started on our last lap to Lavras. After standing up for about half of the night, because of a crowded train, we arrived again in Formiga, but as we had only an hour or two there we did not attempt to sleep. We arrived home about the middle of the next day, tired, but happy to be among our loved ones and American friends again.

Everywhere we went we saw superstition and ignorance, the direct fruits of the Romish Church. In each vilage visited, we were gladly received, and attentively heard. Our mission territory is large, our opportunities and responsibilities great, and our only limitation is the lack of men to preach the pure gospel of Jesus Christ.

Lavras, Brazil,

LETTER FROM MISS MARY BASSETT.

My Dear Friends at Home:

To you, who in response to my letter in THE SURVEY of September have sent pictures for our little Haichow Sunday-school children, the first part of this letter is especially directed. I have tried to keep my word and write a letter to the senders of pictures, but I find I am not able to, so I am asking you to accept this as a personal message if you do not receive another. We shall try to make every card you send a messenger from you to a little one out here.

I cannot tell you about the Sunday school at Haichow this year, for, as you will see from my present address, that work is being carried on by those who are holding the fort and waiting for reinforcements. If when I get back my hospital work makes it impossible for me to again have my Sunday school, I hope there will be some one else whose special work it shall be. I envy that person, because I believe it is the nucleus of a kindergarten and girls' school of which you shall yet hear much.

If any of you who read this have Sunday-school picture cards, will you please send them to Miss Mary Johnston, Sutsein, North Kiang Su. We have shared ours with Miss Johnston, but she will be glad to receive others. I can't promise you an answer from her, for she has been in China for twenty-three years, is now teaching the children of her first pupils, and you know a successful business man grows busier as time passes. Miss Johnston's school has repeatedly outgrown its quarters, was much too large for its housing accommodations when I was there last year.

We need such a person or rather two such people as Misses Johnston and McRobert at Haichow, and a kindergarten with teacher and equipment. As I think of the things I'd like to do "if I were rich," the next after the children's hospital as an assured fact, would be that kindergarten, and I have faith that all of this is in the near future for us.

I am now the only single woman stationed at Haichow. Mothers of little children cannot undertake the obligation of daily school work outside of their homes, so our greatest need now seems to be for single women, that these children may hear the gospel stories seven days in the week.

I want to tell you something of the work which you are doing here in Nanking. Just now, through the medium of the Department of Missionary Training of the University of Nanking, in more simple words, the Language School, you are teaching me Chinese, and if you successfully accomplish this task, your names should be writ large in the hall of fame, because it is so difficult for a nurse in the face of the world's ills in general, to say nothing of the operating room in particular. I am here for study this winter, an opportunity for which I am most grateful.

The union work here in Nanking includes an evangelistic department of which Dr. Price is chairman; a hospital and large out department or clinic, a training school for men nurses, and the university in which there is the kindergarten, primary, grammar, high school, university with its various courses, the seminary, and Language School.

Dr. Hutchison is our representative in the hospital, Drs. Price and Richardson in the seminary, Miss Nichols in the Bible Woman's Training School, which is a union woman's work.

The chapel of the university is a very beautiful building, Chinese in architecture and interior decorations. Every Sunday morning some five hundred students, *men* and *boys*, attend service here. In the afternoon as many foreigners.

There is a foreign community, including business people and missionaries, of six or seven hundred people, so at times when we gather together we almost forget we are in a strange country.

I have so much I'd like to tell you of the Language School, but through Mrs. Douglas you heard much and my letter is too long already. Enough to say there are about one hundred and fifty students, and *ten* of us are Southern Presbyterians, more than we're ever had here before, and though we are few, we hope to give much in service.

The task in China is too great for us, too great for you, but not too great for him in whose service we work and pray together.

Nanking, China.

BUSY HWAIAN.

Miss LILY WOODS.

OCTOBER excelled itself in Hwaian this fall! We enjoyed beautiful, balmy days without a break, and revelled in the sunshine. The warm sunshine must have coaxed the chrysanthemums into bloom, for we had them in quantities at least two weeks ahead of their usual season. The school yard was lined with chrysanthemums of every shade, and the girls made a pretty picture as they drilled—bordered on three sides by the brightly colored flowers. November brought us equally bright days, though somewhat "snappier."

One could not fail to feel "peppy" those first crisp days! And so nature combined with everything else here to give us a happy fall. The work in all of its departments is running smoothly to all appearances. I can certainly say for the school that everything has been *most* satisfactory these three months.

We have had no interruptions by sickness or otherwise, and no disturbances of any sort. *It is almost too good to be true!*

Thanksgiving was one of our most recent pleasures. We had a service that afternoon for the women, and a Thanksgiving program. Special numbers were given by the school girls—songs and recitations of Psalms of praise. That evening Mrs. Yates had us all to dinner. I feel sure there was *no better* Thanksgiving dinner anywhere! A pheasant and goose were no mean substitutes for turkey! Last week we greatly enjoyed a visit from Mrs. Winsborough and Miss Campbell—also Mr. and Mrs. Graham were down for one night during their visit.

That evening we had nine in all at the dinner table, the largest number we have had here this fall at one time. Most of the fall we have been unusually short on members of the station. The Montgomery family was absent two weeks in Paoying, and Mr. Montgomery and Miss Wells were away ten days at a time, while Mr. Yates was off on frequent trips. They report good success in the country fields.

Next week, Mr. Orr, of Yangchow, is coming to hold meetings for five days here in the city. We are hoping the Christians will be greatly benefited.

Last, but not least, of our good things, we look forward to Josey Woods' return immediately after Christmas. The school is at present planning a joint Christmas celebration and "welcome-home" for her. The latest accomplishment of the class in English (Beginners) is to sing, "Father, We Thank Thee for the Night." And now they are learning to sing, in English of course, "Joy Bells Ringing," as a surprise for Miss Woods! May the bells ring in a glad New Year to you ALL this year!

HIDDEN TREASURE.

1. There is a fundamental reason for educational missions—what is it?

2. Why industrial missions?

3. If a successful cotton raising and manufacturing industry could be established in the Congo, what would it do for the natives and our mission?

4. Scholarships aggregating $39,568.00—who were they used for?

5 An appreciation—of what?

6. It looks like teachers in Japan are waking up to the fact that Japan lacks Christianity—why?

7. He counted it "greater to be a colonel in the Lord's army, than in the Emperor's"—who?

8. It is hard for a Chinese boy from a heathen home to make a stand for Christ—how hard?

9. Some encouragements, accomplishments and needs in the West Brazil Mission—what are they?

10. India's sacred ox is Brazil's tortured beast of burden—in what way?

11. Four hundred and forty-five women attend a ten days' Bible class—where?

12. What "troubles" the missionaries in learning the Chinese and Japanese languages?

13. Two incidents showing the change of feeling toward the foreigner in China—what are they?

14. How were some of our early missionaries sent out?

15. Do the heathen sing?

SENIOR FOREIGN MISSION PROGRAM FOR JUNE, 1921.

Arranged by Miss Margaret McNeilly.

TOPIC—INDUSTRIAL AND EDUCATIONAL MISSIONS.

Hymn—Love Divine.
Lord's Prayer in concert.
Minutes.
Roll Call—Answer with the name and location of a mission board.
Business.
Devotional Service—Subject, Love—Scripture Reading 1 John 4:4-21.
Prayer.
Solo—Selected.
Quiz—Hidden Treasure.
Question—Why Do Only Christians Sing?
Topical—Monthly Topic.
Notes from Tokushima.
Happenings at Haichow.
First Impressions of Brazil.
Prayer for the needs of the work as brought out in the program.
Hymn—Jesus Saves.
Close with the Mizpah Benediction.

SUGGESTIONS.

It would be well to have maps of our various fields, and as a mission school is named, have it located by pinning a white flag on the map.

Divide the Monthly Topic into sections. Have one member give the reasons for Educational and Industrial Missions, and another "Education in Africa," etc.

For a little variety, have some one impersonate the missionary from Brazil, and let her give "First Impressions of Brazil," as though she had just finished the journey. Of course the one taking this article should be very familiar with it, in order that enthusiasm can be put into it.

Pray earnestly for the thirty Chinese boys.

MORNING IN THE HEART.

Morning in the heart is a more wonderful thing than morning in the heavens. God can give daybreak along the horizon to anybody. Indeed, day succeeds night with such clocklike regularity that we lose sense of the wonder of it. But the morning in the heart is a still greater thing. It may come at midnight and amid pain. Sometimes pain is God's call boy to "stab our spirit wide awake." But whenever it comes God always gives it. He may use human ministrants, but He is the renewer of the morning of the heart.

Thank God for day, whether it comes over the hills of difficulty or mirrored in the river of doubt, or flashed back to us from the eyes of our friends. Morning in the heart is a miracle. There are few greater that God can give.—*George Clarke Peck.*

COMPARATIVE STATEMENT FOREIGN MISSION RECEIPTS

April, 1921

Receipts applicable to regular appropriation:

	1921	1920
Churches	$ 90,848 94	$ 75,247 50
Sunday Schools	1,135 87	2,331 09
Sunday Schools—Educational	1,894 85	
Sunday Schools—Mexico		911 93
Sunday Schools—Miscellaneous	232 64	409 58
Societies	15,407 41	12,338 43
Societies—C. E. Missionaries	252 42	630 16
Miscellaneous Donations	6,136 10	4,144 41
	$115,908 23	$ 96,013 10
Legacies	2,199 04	2,099 81
	$118,107 27	$ 98,112 91
Receipts for objects not in regular budget	7,091 86	7,713 60
	$125,199 13	$105,826 51
Initial appropriation for year ending March 31, 1922		$1,254,864 13
Appropriations for objects not in regular budget		7,091 86
Total regular and special appropriations		$1,261,955 99
Deficit March 31, 1921		242,626 58
		$1,504,582 57

EDWIN F. WILLIS, *Treasurer.*

Nashville, Tenn., April 30, 1921.

PLUS AND MINUS PEOPLE.

In a magazine recently I saw a distinction drawn between what were called "plus" and "minus" people. Did you ever think that there are people whose fitting symbol is a "minus" sign? They never add to your happiness, or your hopes, or your faith either in yourself or in anybody else. Rather they take away from these. When they leave your company you feel somehow poorer than you were in your own esteem, and in your belief in others. These are the "minus" people. But there are others, thank God, of a different sort. They never come to us, but they add to our stores of all the best things, far beyond their thought or intention. They believe in us, and so help us to do better. They draw out the best side of us, and sometimes that side surprises even ourselves. They radiate courage and hope and faith. I ask you, is it not better to be "plus" than "minus"?—*J. M. Barrie.*

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION
AFRICA [65]

Bulape, 1915.
Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair. R. N.

Luebo, 1891.
Rev.and *Mrs. Motte Martin.
*Miss Maria Fearing (c).
Rev. and Mrs. T. C. Vinson.
Rev. and Mrs. S. H. Wilds.
*Dr. and Mrs. T. Th. Stixrud.
*Rev. and Mrs. A. C. McKinnon.
Mr. and Mrs. C. R. Stegall.
*Miss Mary E. Kirkland.
Rev. and Mrs. R. F. Cleveland.
*Rev. and Mrs. A. L. Edmiston (c).
*Rev. and Mrs. J. W. Allen.
†Mr. and Mrs. Savels
Rev. and Mrs. J. K. Hobson.
Miss J. Belle Setser. R. N.
Rev. and Mrs. V. A. Anderson.
Mr. Allen M. Craig
Miss Ida M. Black.
Mr. Frank J. Gilliam.
Mr. and Mrs. B. M. Schlotter.
Rev. and Mrs. J. K. Hobson.
Dr. and Mrs. Robt. R. King.
Mr. W. L. Hillhouse.

Mutoto, 1912.
Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
*Rev. and Mrs. C. L. Crane.
Rev. and Mrs. A. Hoyt Miller.
Miss Nina L. Farmer. R. N.
Mr. A. M. Shive.

Lusambo, 1913.
Rev. and Mrs. R. D. Bedinger.
Rev. and Mrs. J. H. Longenecker.
Miss Emma E. Larson. R. N.
Mr. and Mrs. T. J. Daumery.
Mr. and Mrs. Wm. J. Anderson, Jr.

Bibangu, 1917.
*Rev. and Mrs. Geo. T. McKee.
*Dr. and Mrs. E. R. Kellersberger.
Miss Ruby Rogers. R. N.
Rev. and Mrs. W. F. McElroy.

E. BRAZIL MISSION. [23]

Lavras, 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
Miss Genevieve Marchant.
Miss Ora M. Glenn.
Rev. and Mrs. J. M. Sydenstricker.
Rev. and Mrs. A. L. Davis (Lavras).
Miss Hattie G. Tannehill.
Miss Mabel Davis.
Rev. A. S. Maxwe

Caxambu, 1920.
Rev. and Mrs. F. F. Baker

Va.ginha, 1920
Rev. H. S. Allyn, M D
Mrs H. S. Allyn.

Piumhy, 1915.
*Mrs. Kate B. Cowan.

Campo Bello, 1912.
Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [9]

Ytu, 1909.
Rev. and Mrs. Gaston Boyle.

Campinas, 1869.
Mrs. J R. Smith.
Rev. and Mrs. Jas. P. Smith.

Descalvado, 1908.
Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraiso, 1917.
Rev. and Mrs. R D. Daffin.

N. BRAZIL MISSION. [14]

Garanhuns, 1895.
Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs W M. Thompson.
Miss Eliza M Reed
Rev. and Mrs Geo. W. Taylor, Jr

Pernambuco, 1873.
Miss Margaret Douglas.
Miss Edmonia R. Martin.
Miss Leora James (Natal).
Miss R. Caroline Kilgore.

Parahyba, 1917.
Rev. and Mrs. W. C. Porter.

Canhotinho, 1895.
*Mrs. W. G. Butler.

MID-CHINA MISSION [80]

Hangchow, 1867.
Mrs. J. L. Stuart, Sr. (Peking).
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling
Mr. and Mrs. AndrewAllison.
Mr. and Mrs. Edward Evans.
†Mr. W. E. Smith

Shanghai.
Rev. and Mrs. S. I. Woodbridge.
*Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.
Miss Bess McCollum.

Kashing, 1895.
Rev. and *Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
*Miss Elizabeth Talbot.
Rev. and Mrs. Lowry Davis.
Miss Irene Hawkins.
Dr. and Mrs. F. R. Crawford.
*Rev. and Mrs. J. Y. McGinnis.
Miss E. Elinore Lynch.
Rev. and Mrs. R. Clyde Douglas.
†Miss Anna Campbell.
Dr. and Mrs. E. W. Buckingham.
Miss Ruby Satterfield.

Kiangyin, 1895.
*Rev. and Mrs. L. I. Moffett
*Rev. and Mrs. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Carrie L. Moffett.
Miss Jane Varenia Lee, M. D.
Miss Sade A. Nesbit.
†Miss Caroline V Lee
*Miss Elizabeth Corriher. R. N.

Nanking, 1920.
Rev. and Mrs. J. L. Stuart (Peking).
Dr. and Mrs. A. C. Hutcheson.
Dr. and *Mrs. R. T. Shields (Tsinanfu)
Rev. and Mrs. P. F. Price.
Rev. and Mrs. D. W. Richardson.
Miss Florence Nickles.
†Miss Lins E Bradley
Miss Margaret Dixon [?] R N.

Soochow, 1872.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden
*Miss Irene McCain.
Dr. and Mrs. M. P. Young
Rev. and Mrs Henry L. Reaves.
Rev. and Mrs. H. Maxcy Smith.
Miss Mabel C. Currie.
†Miss Alma L. Hill.

N. KIANGSU MISSION. [84]

Chinkiang, 1883.
Rev. and Mrs. A. Sydenstricker.
*Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. J. C. Crenshaw.
*Mr. and Mrs. S. C. Farrior.
Rev. and Mrs. M. A. Hopkins.

Taichow, 1908.
Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
Rev. Chas. Ghiselin, Jr.
Rev. and Mrs. C. F. Hancock.
Miss Grace Farr.

Hsuchoufu, 1896.
Mrs. Mark B. Grier, M. D.
*Dr. and Mrs. A. A. McFadyen.
Rev. Geo. P. Stevens (Tenghsien).
Rev. and Mrs. F. A. Brown.
*Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.
Miss Isabel Grier.
Miss Lois Young.

Hwaianfu, 1904.
Rev. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
Miss Lillian C. Wells.
Miss Lilly Woods.
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1911
Rev. and Mrs. H. W. White
Dr. and Mrs. J. W. Hewett.
Rev. C. H. Smith.
Rev. and Mrs. H. T Bridgman
Miss Minna R. Amis

Sutsien.
Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson M D
Rev. and Mrs. W. F. Junkin.
Mr. H. W. McCutchan.
Miss Mada I. McCutchan.
†Miss M. M. Johnston
†Miss B. McRobert

Tsing-kiang-pu, 1887.
Rev. and Mrs. J. R. Graham.
Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy (Yencheng).
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor.
Rev. and Mrs. J. E Wayland.
Miss Mary McCown.

Haichow, 1908.
Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
*Rev. and Mrs. Thos. B. Grafton
Mrs. A. D. Rice.
Rev. and Mrs. W. C. McLauchlin.
Miss Mary Bissett. R. N.
Rev. and Mrs. Edw. S. Currie.
Miss Mary Lee Sloan

CUBA MISSION. [6]

Cardenas, 1899.
Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton
Miss Margaret M. Davis.
†Rev. S. B. M Ghiselin

Calbarien, 1902.
Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Someillan.

Placetas, 1907.
None.

Camajuani, 1910.
Miss Edith McC. Houston.
†Rev and Mrs. Ezequiel D. Torres.

Sagua, 1913.

JAPAN MISSION. [49]

Kobe, 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and *Mrs. W. McS. Buchanan. D. D.

Kochi, 1885.
Rev. and Mrs. W. B. McIlwaine
Miss Annie H. Dowd.
Rev. and Mrs. W. A. McIlwaine

Nagoya, 1887.
Miss Leila G. Kirtland.
Rev. and Mrs. R. E. McAlpine.
*Rev. and Mrs. L. C. McC. Smythe
Miss Bessie M. Blakeney.
Miss F Eugenia McAlpine.
Rev. and Mrs. C. A. Logan.

Gifu, 1917.
Rev. and Mrs W. C. Buchanan
*Miss Elizabeth O. Buchanan.

Susaki, 1898.
*Rev. and Mrs. J. W. Moore
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.
*Rev. and Mrs. S. M. Erickson
Miss M. J. Atkinson.
Rev. and Mrs. H. H. Munroe.

Marugame, 1920.
Rev. and Mrs. J. Woodrow Hassell.
Rev. and Mrs. I. S. McElroy, Jr.

Tokushima, 1889.
*Rev. and Mrs. H. C. Ostrom.
Rev. and Mrs. A. P. Hassell.
Miss Estelle Lumpkin.

Toyohashi, 1890.
Rev. and Mrs. C. K. Cummings.

Okazaki, 1890.
*Miss Florence Patton.
Miss Annie V. Patton.
Rev. and Mrs. C. Darby Fulton.
Rev. and Mrs. J. E. Cousar, Jr.

CHOSEN MISSION. [78]

Chunju, 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
Rev. and Mrs. W. D. Reynolds.
Miss Susanna A. Colton.
Rev. S. D. Winn.
Miss Emily Winn.
Miss E. E. Kestler. R. N.
Miss Lillian Austin.
Rev. and Mrs. F. M. Eversole.
Miss Sadie Buckland.
Miss Janet Crane.
*Dr. J. Bolling Reynolds.
Dr. and Mrs. M. O. Robertson.

Kunsan, 1896.
Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Dr. and Mrs. J. B. Patterson.
*Rev. John McEachern.
*Mr. Wm. A. Linton.
Miss Lavalette Dupuy.
Rev. and Mrs. W. B. Harrison
Miss Lillie O. Lathrop. R. N.
Miss Willie B. Greene.

Kwangju, 1904.
*Rev. Eugene Bell.
Rev. S. K. Dodson.
Miss Mary Dodson.
*Mrs. C. C. Owen.
*Miss Ella Graham.
Dr. and Mrs. R. M. Wilson.
Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
*Mr. and Mrs. M. L. Swinehart.
Miss Elise J. Shepping (Itinerating). R. N.
Rev. and Mrs. L. T. Newland.
Miss Georgia Hewson R. N.
Rev. and Mrs. J. Kelly Unger.

Mokpo, 1899.
Rev. and Mrs. H. D. McCallie.
Miss Julia Martin.
Rev. J. S. Nisbet.
Miss Ada McMurphy.
*Dr. and Mrs. R. S. Leadingham (Seoul).
Mr. and Mrs. Wm. P. Parker (Pyeng. Yang)
Rev. D. Jas. Cumming.
*Miss Esther B. Matthews. R. N.
Rev. and Mrs. Joseph Hopper.
Miss Elizabeth Walker.

Soonchun 1913
Rev. and Mrs. J. F. Preston
Rev. and Mrs. R. T. Coit
Miss Meta L. Biggar
Miss Anna L. Greer. R. N.
Rev. and Mrs. J. C. Crane
Dr. and Mrs. J. McL. Rogers
Miss Louise Miller

MEXICO MISSION [17]

Zitacuaro, 1919.
Rev. and Mrs. H. L. Ross
Rev. and Mrs. Z. E. Lewis.(†)

Morelia, 1919.
Rev. and Mrs. Jas. O. Shelor
Dr. and *Mrs. L. J. Coppedge
Mr. and Mrs. J. H. Wray

Toluca, 1919.
Rev. and Mrs. W. A. Ross "Arenal" 40, San Angel, D. F. Mexico.

San Angel, D. F. Mexico.
Miss Alice J. McClelland

Laredo, Texas
Miss E. V. Lee.

Austin, Texas
Miss Anne E. Dysart.

Coyoacan.
Prof. and Mrs. R. C. Morrow

Missions, 10.
Occupied Stations, 53.
Missionaries, 425.
Associate Workers, 14.

*On furlough, or in United States. Dates opposite names of stations indicate year stations were opened.
†Associate Workers.
For postoffice address, etc., see page below.

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E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brasil." Campo Bello, Estado de Minas Geraes, Brasil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brasil. For Varginha, Estado de Minas Geraes, Brazil.

W. BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brasil." For Descalvado—"Descalvado Estade de Sao Paulo, Brazil." For Braganca—"Braganca, Estado de Sao Paulo, Brasil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso Estado de Minas Geraes, Brazil."

N. BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brasil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brasil." For Pernambuco—"Recife, E. de Pernambuco, Brasil." For Parahyba—"Parahyba do Norte, E. da Parahyba.

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NORTH KIANGSU MISSION—For Chinkiang—"Care S. P. M., Chinkiang, Ku., China." For Taichow—"Care S. P. M., Taichow, Ku., China, via Chinkiang." For Hsuchoufu—"Care S. P. M., Hsuchoufu, Ku., China." For Hwaianfu—"Care S. P. M., Hwaianfu, Ku., China." For Sutsien—"Care S. P. M., Sutsien, Ku., China." For Tsing-Kiang-Pu—"Care S. P. M., Tsing-Kiang-Pu, Ku., China." For Haichow—"Care S. P. M., Haichow, Ku., China." For Yencheng—"Care S. P. M., Yencheng, Ku., China."

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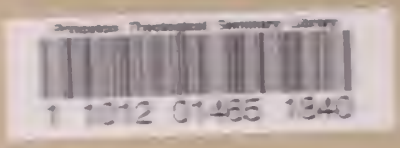
CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Gifu—"Gifu, Gifu Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia." For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Zitacuaro—"Zitacuaro, Michoacan, Mexico." For Morelia—"Morelia, Michoacan, Mexico." For Toluca—"Toluca, Mexico, Mexico." For Coyoacan—"Coyoacan, D. F. Mexico." For San Angel—San Angel, D. F. Mexico."



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